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SELECT CAMBODIAN INSCRIPTIONS

DR. M. K. SHARAN

ऋग्भिर्व्वह्निशिखाकलापविसरव्यक्ताभिरैन्द्रीन्दिशं
प्रोद्यद्वायुसमीरितेन यजुषा यो दीपयन्दक्षिणाम् ।
साम्ना चन्द्रमरीचिरश्मिनिकर प्रद्योतितेनापरा-
ङ्कौबेरीञ्च विभाति तैः समुदितैस्तस्मै नमः शम्भवे॥

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पुस्तकालय निधि
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पुस्तक वितरण की तिथि सहित

तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए अन्यथा ।-) पैसे के हिसाब से विलम्ब दण्ड देय होगा।

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SELECT CAMBODIN INSCRIPTIONS

(THE MEBON AND PRE RUP INSCRIPTIONS OF RAJENDRA VARMAN II)

पुस्तकालय

By

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Professor Dr. Upendra Thakur

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Dedicated
with Profound Respect and Admiration
To
My venerable teacher of Indology
Prof. Dr. D.K. Banerji
(Nava Nalanda Mahavihara)
A veteran Orientalist and true
friend of scholars and researchers.

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INVOCATION

हे देवि ! तू ही समस्त स्थानों में ज्ञान से प्रकाशित करने वाली अन्त-र्ज्योति है। तू संसार के अन्धेरे को दूर करने वाली सूर्य स्वरूप है। गृहस्थ-जीवन में सुख देने वाली तू ही चन्द्रिका बन जाती है। भक्त-जनों के साथ प्रेम करने वाली, तरंगों में तथा जल-प्रवाहों में निर्मल स्वरूप होकर संसार के उत्थान और पतन में एक स्वरूप हुई तू अम्बा प्रतीत होती है, अर्थात् विपत्तियों में तू सबकी रक्षिणी माता है। सभी ग्रहों के गगन-मार्ग में प्रकाश-स्वरूप होकर तू रहती है। प्रकृतिस्वरूप मातेश्वरी, तू ही सब कार्यों की उत्पत्ति-स्थान है। अपने किंचित् स्वार्थ के लिए हम तेरा ध्यान करते हैं कि तू ही अच्छा करना।

शत्रुओं के समूह में सबको नाश करने के लिए अत्यन्त ही निपुण तुम रुद्र-रूप हो, शुद्ध बुद्धि वाले सज्जनों की तुम लक्ष्मी हो, जगत् की तुम पवित्र बुद्धि-शक्ति को देने वाली सावित्री हो। प्रजा की गति में तुम सुख-स्वरूप होकर रहती हो, तुम वेदों से प्रशंसित की हुई पृथ्वी-स्वरूप हो। पुरुष और स्त्री की तुम शक्ति होकर रहती हो तथा उनके कर्मानुसार भाग्य-फलों को देने वाली तुम ही हो। प्रत्येक वस्तु में सदा शक्तिशालिनी संसार की संपत्ति हो अर्थात् शान्ति से पैदा होने वाली हो। आर्यों के साथ सदा प्रेम करने वाली, जितेन्द्रियों के भावों से उत्पन्न होने वाली, पतिव्रत धर्म को पालने वाली तुम संसार की उत्पत्ति-स्थान हो अर्थात् प्रत्येक समय में प्रत्येक रूप होने वाली तुम व्यापिनी शक्ति हो। तुमको प्राप्त करके योगिजन और सज्जन शान्ति को प्राप्त करते हैं।

महेश कुमार शरण

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FOREWORD

I have great pleasure in writing this Foreword to *Select Cambodian Inscriptions* (The Mebon and pre Rup Inscriptions of Rājendravarman II) edited by Dr. Mahesh Kumar Sharan.

The establishment of Indian settlements in South East Asia is a fascinating story of marvellous achievements of early Indians, the like of which is not to be found anywhere in the history of mankind. French savants like G. Goedes and others have thrown sufficient light on different aspects of Cambodian history and culture but very few Indian scholars have so far displayed enthusiasm and interest in this field. It was Dr. R.C. Majumdar whose brilliant writings inspired some Indians to venture in this field and establish different aspects of early history and culture of South East Asia which is inextricably linked with the early history and culture of India. It is gratifying to note that Dr. M. K. Sharan's is the latest serious attempt in this direction for which he amply deserves our thanks.

The book is a valuable contribution inasmuch as it gives a very detailed information about various facets of early Cambodian cultural life which resembles that of their early Indian counterparts. Judged in this context it is a welcome addition to our knowledge of Cambodian history and culture.

Although Dr. Sharan's collection concerns primarily the ancient Sanskrit inscriptions found in Cambodia, there is no doubt that he has worked hard to collect materials from various other important known and unknown sources also

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which greatly add to the value of this work. I am confident that the book will receive due appreciation from learned historians and Indologists in India and abroad.

Upendra Thakur
University professor and Head,
Department of Ancient Indian
& Asian Studies,
Magadh University, Bodh-Gaya
Bihar (India)

Bodh-Gaya
December 22, 1980

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PREFACE

Cambodia has made unique contributions to Sanskrit literature especially in the field of poetry through inscriptions. The writers have demonstrated full knowledge of various Indian sects and the Cambodian people considered Sanskrit to be very sacred. There is absolutely no doubt that a section of Cambodian people had an easy access to Indian literary productions and this is particularly proved by allusions in inscriptions to the famous Indian authors and their works as well as to the episodes immortalised in Indian literary tradition.

The importance of the study of inscriptions is unquestionable and can hardly be gainsaid. There is no doubt that inscriptions present an age as they refer to spiritual consciousness and intellectual attainments and provide us with several important particulars elucidating literary, religious, social, political, economic and cultural history.

Since the history of South East Asian countries is an important subject of study in our University, I thought of making use of this knowledge to explore the possibility of constructing a judicious and balanced story of ancient India's contacts with South East Asian countries, the history of which has remained very much obscure. And, for this I preferred Cambodia to begin with. I took my Ph.D. degree on *Tribal Coins* from Magadh University in 1969 and the same University conferred on me D. Litt. degree on *Studies in Sanskrit Inscriptions of Ancient Cambodia* in 1973. Some of these Sanskrit Inscriptions excel even the best compositions at home, and my visit to the countries of South East Asia served as an incentive to write this book.

The present work is my second book on various cultural and historical aspects of South East Asian countries. The two

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Brahmanical shrines—Mebon and Pre-Rup built by king Rājendravarman II (944 A.D.—968 A.D.) contain Sanskrit inscriptions of 298 and 218 verses respectively. These rare documents lucidly analyse the events in a chronological sequence with historical objectivity. Out of 148 Sanskrit inscriptions I have studied only two in the following pages i.e. the Mebon and Pre-Rup inscriptions.

The work is divided into four sections. Section I introduces the country, section II depicts the history of Rājendra varman II and sections III and IV deal with the Mebon and Pre-Rup inscriptions respectively. Besides these, there are two appendices containing the Sanskrit texts of these two inscriptions with a bibliography.

I took up the study of the work about five years back but could not complete it because of certain unavoidable circumstances. I am glad that the work is now complete. Though the present study has its own limitations, nevertheless I hope that it will succeed in creating some awareness of the subject among serious students of South East Asian history.

I have naturally availed myself of the learned contributions of some eminent scholars. My indebtedness to their labour is incalculable. Though I cannot claim to have read everything written so far on the subject, however, I have not missed any significant contribution made to the study by these important works.

In spite of all attempts to avoid imperfections, this book contains some printing mistakes and other shortcomings which will be corrected in the second edition.

Mahesh Kumar Sharan

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ACKNOWLEDGEMENTS

In the first place I express my sincere gratitude and respects to my Guru, Dr. Upendra Thakur, M.A., (Cal.), University professor and head of the Department of Ancient Indian and Asian Studies, Magadh University, Bodh-Gaya, without whose constant blessings, guidance and encouragement, this work would not have been possible. Moreover, he has laid me under deep obligation by contributing Foreword to this volume.

Prof. D.K. Banerji of the Nava Nalanda Mahavihara has helped me in seeking the subject and has encouraged me to go ahead with the work by giving me valuable guidance all through its formulation. I like to take this opportunity to pay my sincere gratitude to him and my humble tribute of dedication goes to him for taking the trouble of going through the entire English version of the manuscript.

In the preparation of my work I have received much assistance in various ways from a number of well wishers and friends to whom I intend to express my gratefulness. My thanks are also due to the great scholars in this field by whom I have been benefitted much in the course of my present investigation.

My humble tribute of respect goes to my Late revered father Shri S. Sharan who took the trouble of going through the Sanskrit text of the manuscript. Alas ! he is no more to see it published.

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It is with great pleasure that I pay my respects to professor Dr. N.C. Agrawala, Head of the Deptt. of Applied Economics and Commerce and Dean Faculty of Commerce, Magadh University, Bodh Gaya; Professor Murari Pathak, Head of the Deptt. of Geography, Magadh University, Bodh Gaya and Dr. Bishwanath Prasad, Principal, Gaya College, Gaya who always encouraged me during my present investigation.

I also take this opportunity to express my humble tribute of respect to Phra Maha Boonma Rakdham, Vice Chancellor, Mahachulalongkorn Buddhist University, Bangkok for awarding me Guest Fellowship for three months, Phra Maha Narong Cittasobhano, Dean Faculty of Buddhism, Mahachulalongkorn Buddhist University, Phra Maha Dr. Nakorn Khemapali, Secretary General Mahachulalongkorn Buddhist University, Phra Maha Bua Polram of Dhammavicaya Hall, Mahachulalongkorn Buddhist University and Mr. Puranit Srichuay and Madam Panida of New Pechaburi Road, Bangkok who evinced so much sympathy and kindness and made my stay in Bangkok (Thailand) possible. I am grateful to Mr. Prachark wattananusit, Gift and Exchange Librarian and the members of the staff of National Library, Bangkok for their generous help that I received from them.

And in the end, for his affectionate encouragement which is beyond appraisal, I must express my gratitude to my eldest brother Dr. Awadhesh Kumar Sharan, M.A ,Ph. D. My thanks are also due to my elder brother Shri Ramesh Kumar Sharan who prepared the press copy of the manuscript. I have also to acknowledge my debt to my wife Smt. Nirmala Sharan, B.A., who as usual kept me aloof from the household affairs and left me free to go on with my work.

I cannot forget my dear son Manish and dear daughter Manisha who have helped me a lot during my research

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period. I am very much thankful to them. Sri S. N. Mishra Proprietor, S.N. Publications, Delhi-7 took special interest in the publication of this work and for this I express my indebtedness to him.

Saraswati Sadan
Police Line Road,
Gaya.
December 21, 1980.

Mahesh Kumar Sharan

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TRANSLITERATION CHART

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
a	ā	i	ī	u	ū	e	ai	o	au
क्	ख्	ग्	घ्	ङ्					
k	kh	g	gh	ṅ					
च्	छ्	ज्	झ्	ञ्					
c/ch	chh	j	jh	ñ					
ट्	ठ्	ड्	ढ्	ण्					
ṭ	ṭh	ḍ	ḍh	ṇ					
त्	थ्	द्	ध्	न्					
t	th	d	dh	n					
प्	फ्	ब्	भ्	म्					
p	ph	b	bh	m					
य्	र्	ल्	व्	श्	ष्	स्	ह्		
y	r	l	v	ś	ṣ	s	h		
क्ष्	त्र्	ज्ञ्							
kṣ/ksh	tr	jñ							

अनुस्वार	विसर्ग
ṁ	ḥ

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LIST OF ABBREVIATIONS

AA—Arts Asiatique.
AHI—An Advanced History of India by R.C. Majumdar and others.
AKE—Ancient Khmer Empire by L.P. Briggs.
BCAIC—Bulletin de la commission archaeology de l' Indochine.
BEFEO—Bulletin de l 'Ecole Francaise d'Extreme Orient.
BSOAS—Bulletin School of Oriental and African studies
CF—Cultural Forum.
CISEA—Colonization in South East Asia.
COSEA—Culture of South East Asia.
EA*—Etudes Asiatique.
EIAC*—Expansion of Indo-Aryan Culture during Pallava Rule by B.C. Chhabra.
EICC—Early Indian Cultural Contacts by K. K. Sarkar.
FEQ—Far Eastern Quarterly.
GM—Geographical Magazine.
HCFE—**Hindu Colonies in the Far East by R.C. Majumdar.
HCGI—Hindu Culture in Greater India by Svami Sadananda
HIIA—History of Indian and Indonesian Art by A.K. Coomaraswamy.
HPK—History of the Pallavas of Kanchi by R. Gopalan.
HSEA—History of South East Asia by D.G.E. Hall.
IA—Indian Antiquary.
IAL—Indian Art and Letters.
IHQ—Indian Historical Quarterly.
IK—Inscriptions of Kambuja by R.C. Majumdar.
ISSEA—Indianised States of South East Asia by G. Coedes.

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IW—India and the World by Buddha Prakash.
JA—Journal Asiatique.
JBORS—Journal Bihar Oriental Research Society.
JGIS—Journal Greater India Society.
JOR—Journal Oriental Research.
JRASMB—Journal of the Royal Asiatic Society, Malayan Branch.
MGI—(The) Making of Greater India by H.G.Q. Wales.
MR—Modern Review.
p.—page.
Ser.—Series.
SIIFE—South Indian Influence in the Far East by K.A,N. Sastri.
TSSEA—(The) Temples and Sculptures of South East Asia by L. Frederic.
UA—United Asia.
VIJ—Vishveshvaranand Indological Journal.

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SECTION—I

INTRODUCTION

The ancient Indians established colonies in South East Asia not by force of arms but by peaceful commercial contacts and religious activities. It was for this reason that the effect was almost permanent in nature. There are numerous evidences of this novel method of performance almost singular in the history of mankind. Hindu civilization itself is broad-based on a spirit of harmony and inclusiveness which does not regard anything human as essentally alien or repugnant either to man or God. All those who came in touch with its vivifying influence, contributed to make it richer and more universal while they themselves participated in the deeper and wider life presented by it.

Most of the countries of Asia are indebted to India for their culture and civilization. Indo-China can be quoted as an example. The very name of this country reveals the mixture of two different civilizations. Ancient *Indo-China* (*Tongking*, then a *Chinese* province being excepted) was truly, as far as religious and political institutions are concerned, a daughter of India. This daughter, cut off at an early date from her home, has been, in the course of centuries, forgotten by her mother. Time has come to bring to light again the bonds which unite them"[1]

History does not record such peaceful expansion of manners, behaviours, thoughts and actions as we find among the inhabitants of Central and South East Asia who were originally semi-civilized. Basic principles adopted in this unique colonization were the scriptures and the statutes and also the art-

1 IHQ, Vol I (Dec.1925); No4, P.597.

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motifs. The *Mauryan* ideal of *Dharma-Vijaya* and the *Pāla* ideal of *Trailokya-Vijaya* were adopted as dominating guiding principles in the whole intercourse. Assimilation and not supersession by an official type, was the keynote to *Hindu* cultural expansion. The colonizers were moved in their efforts by a conscious will and were impelled by a well understood spiritual urge to the lands beyond, to carry the message of good life and of the realizations of the highest good which they had discovered through a deliberate quest on the Indian soil.

It was only in the 15th and the 16th centuries A.D. that India's link with the peoples of South East Asian countries ceased to be effective. The two factors responsible for this failure, were (i) the rise of *Muslim* empire and (ii) the establishment of fortified ports and factories by the *Portuguese* in the *Malay* and other eastern islands.

A thorough study of the contemporary literature and art is necessary for knowing the culture of a nation during a particular period. We suffer from the dearth of any recorded material in a concrete form so far as the literature of ancient Cambodia is concerned. This limitation is compensated to a considerable extent by the abundant and comprehensive inscriptions. These inscriptions are mostly in Sanskrit language. Unfortunately they could not receive due notice for a long time.

Relevant literature published by scholars based upon their researches is not available in either English or *Hindi* and for this reason the study of Ancient Indian Culture in this area is hampered.

An Account of the Study of Sanskrit Inscriptions of Cambodia

The followiug personalities are pioneers in the field of introducing to the world and also deciphering the huge treasure of *Sanskrit* inscriptions of Cambodia:

1. *Jules Harmand*

He prepared the estampages of the inscriptions,

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2 *H.Kern.*

He was the first scholar to decipher the inscriptions of *Kambuja* from the estampages.

M.Aymonier

He prepared the first systematic collection of inscriptions in French-Cambodia based on the estampages prepared under his own direction. It was Aymonier who translated and summarised the inscriptions written in native language (*Khmer*) also in his *Le Cambodge* in three volumes which were published in the years 1900,1901 and 1904 respectively.

M.A.Barth and M.A.Bergaigne

They edited *Sanskrit* inscriptions in two volumes, *Inscriptions Sanskrite Du Cambodge*, with a separate volume on plates. Barth had edited the first part which was published in the year 1885. Bergaigne's second volume could not be completed before his death and this too was, therefore, completed and published by Barth in the year 1893.

M.Finot and G.Coedes

In the beginning of the 20th century-*L'Ecole Francaise d'extreme-Orient*, a research society of *Hanoi*, founded in 1900, took up the epigraphic work. These two scholars published a large number of new inscriptions in the Bulletin of this school. G.Coedes edited many inscriptions both in *Sanskrit* and *Khmer*. This series published by Ecole Francaise was given the title of *Collection Du Textes et Documents Sur L'Indochina*. The first, second and third volumes of this work were published in the years 1937,1942 and 1951 respectively.

R.C.Majumdar

About the year 1933 this seasoned historian of India undertook the publication of collections of all the inscriptions of *Kambuja*. He intended to give the original texts of the *Sanskrit*

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nscriptions with a summary of *Khmer* records published up to that time. He faced many hazards in this novel work but with great efforts succeeded in the preparation of the Inscription of *Kambuja* which was published by the Asiatic Society of Bengal in the year 1953.

In the beginning only the first volume of the work of Coedes was available to him. He gave these inscriptions a chronological order. Where the dates were not clear and definite, known dates of similar contemporary inscriptions were given.

Volumes II & III of Coedes were available to him when he had almost completed the work and therefore he had to add supplement to make the work a complete collection of all the inscriptions known up to that time.

This work of R.C. Majumdar on the *Inscriptions of Kambuja* which includes both *Sanskrit and Khmer* is really a land-mark in this direction. Altogether 236 inscriptions have been taken up in this volnme. Out of these 88 are in *Khmer* language and the rest are in *Sanskrit* language.

M.K.Sharan

M.K.Sharan was awarded the D. Litt. degree of the Magadh University in the year 1973 on *Studies in Sanskrit Inscriptions of Ancient Cambodia*. Basing primarily upon, R.C. Majumdara's edition, an attempt has been made in this work to portray a detailed analysis of the inscriptions. Omitting the 88 inscriptions in *Khmer*, 148 only have been studied in the book by him although they have been incorporated in the study wherever elaboration has been considered necessary. Instead of giving the text of all these 148 inscriptions which comprise as many as 3,000 *ślokas* comprehensive list with detailed information about them has been put in relevant chapter at suitable place. Inclusion of the text would have unnecessarily increased the number of pages. Besides, many of *the ślokas* are broken and are therefore unintelligible. The text of

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concerned *ślokas* has been given in foot-notes. Additional information about each and every inscription has been given separately.

Cambodia has made unique contributions to *Sanskrit* literature especially in poetry. The writers demonstrated full knowledge of various Indian sects. They mastered the rhetorical and literary conventions like *Puns*, Alliterations and *Similes*, etc. and virtually employed all the varied metres of *Sanskrit* poetics.

Cambodian epigraphy testifies to simultaneous use of *Sanskrit* and old *Khmer* languages. The *Cambodian* people considered *Sanskrit* to be very sacred. *Sanskrit* was used for writing royal genealogies, panegyrics of the founders of monuments and donors while old *Khmer* and *Cambodian* were used for the details which followed[2]. A similar character is portrayed in the writings of South India where verses are written in *Sanskrit* and technical details follow in vernacular.[3]

The language lacks in uniformity because the field covered by the inscriptions is both geographically and temporally extensive spreading over the whole area of *Cambodia* and *spanning* 7th to the 14th century A.D.[4] It is believed that the mass of population expressed some sort of resistance with regard to language.[5] This necessitated the use of indigenous language to make known the royal orders and the charters which affected the life of the autochthonous populations. The old *Khmer* language received a large part of vocabulary from *Sanskrit* but it remained unaffected by Indian stimulus in regard to its structure. *Sanskrit* was considered to be a language which came from a distant foreign country. It remained almost static and unresponsive to native elements of *Cambodia* in spite of its richness.

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2 Sarkar, K K.,EICC Viśvabhāratī,(1968), p.18

3 Sastri, K.A.N., SIIFE, Bombay (1949), p.26 Cf. also *Archaeology in India*, p. 128.

4 BSOAS, Vol. XXIII (1960), p. 351.

5 Sarkar, K.K., op. cit.; p.57.

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General apathy towards this language is further testified to by complete disappearance of *Sanskrit* from *Cambodia* in the modern times.

The *Khmers* who lived in the interior of the country were the first to be Indianised. Along with Indian culture and ideas, they borrowed the *Sanskrit* word *Kambuja* (*Kambu* plus *ja* son of (*Kambu*), as the official name of their tribe. This change can be ascribed to the 5th century A.D.[6] *Svāmī Sadānanda*, while discussing about the Indian names given to places in *Kambuja*, believes that the very name *Kambuja* is taken from a wellknown town situated in *Gāndhāra* or *Afghanistan* in ancient India.[7]

We have positive evidence about the flourishing state of *Sanskrit* language during a large span of more than 800 years. No manuscript either in local language or in *Sanskrit* has been found in Cambodia. *Sanskrit* here had intimate and close acquaintance with contemporary *Sanskrit* literature on the mainland-India. Verses composed during the periods of *Jayavarman* and *Yaśovarman* conform to *Paṇini's* rules beeause the composers had a thorough knowledge of grammar. Many of the *Sanskrit* verses are so beautiful that we do not find their parallel even in India. A new *Kāvya* style named *Manohara* has been referred in the *Pre Rup* inscription[8].

Funanese people spoke pre-khmer Austro-Asiatic language. Three inscriptions of the *Funān* period have been found. Coedes believes that the inscriptions of *Vo-Chanh* emanated from a king of *Funān* but they also are in *Sanskrit*.[9]

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6 MR (July.1926), p.5.

7 HCCI, Delhi, p.5 Cf. also AA, Vol. XXIV, p. 253 ff. A. *Current Tradition Among the Kambojas of North India relating to the khmers of Cambodia*, by B.R. Chatterji.

8 Majumdar, R.C., IK, No, 97 pre Rup Inscription of *Rājendravarman*. p. 260, V, 221.
Purāṇārthānurakto' pi vṛddhavāṇīpriyo' pi yaḥ,
Navārtha eva kenāpi kāvye' ramsīnmanohare.

9 Quoted in Briggs, *AKE*., p. 15.

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Inscriptions are in beautiful and flawless *Kāvya* style. They exhibit a thorough knowledge of different metres and most developed rules and convention of rhetoric and prosody. The author of inscriptions No. 78 is believed to be an inhabitant of *Gauḍa* or a resident of that country for a long time, because the inscription gives a very good specimen of *Gauḍī rīti*.[10]

The oldest inscription found in Cambodia is of the 5th century A.D. Out of the five verses contained in this inscription, four are in *Śārdūlavikrīḍita* metre and one shows familiarity with *Hindu* mythology. Progress of *Sanskrit* and achievements in its rhetoric and prosody are unique and striking. The composers were conversant with various branches of literature. They knew the developed rules and conventions of *Sanskrit* rhetoric and prosody. Besides literary competence, they had intimate knowledge of Indian epics, kāvya, philosophy and also Indian spiritual outlook. Some of the inscriptions are very big compositions. The *Praśasti* of *Rajendravarman* which contains 298 verses excels all in size.

From the study of verses[11], it is clear that *Pāṇini* was studied very thoroughly. Rulers like *Yaśovarman* took keen interest in this language. A commentary on *Mahābhāṣya* is said to have been written by him. His minister was an expert in *Horāśāstra*.

In *Yaśovarman's* inscription there is a reference to the *Manusmṛti* and famous authors like *Vātsyāyana, Viśālākṣa, Pravarasena, Mayūra, Guṇāḍhya* and *Suśruta* and their works. Royal orders were designated by the *Sanskrit* name of *Śāsana*. *Sanskrit* was the official language and general dialect of the people. Among the important literary works of India and Indian way of life and philosophy referred to in these compositions, the following are noteworthy:—

1 *Pāṇini's Aṣṭādhyāyī*.
2 *Manusmṛti*.
3 *Vātsyāyana's Kāmasūtra*.
4 *Viśālākṣa's Nītiśāstra*.

10 Majumdar, R.C., IK, *Vat Tnipe li* Inscription of *Īśānavarman* II, p.161.
11 Ibid., No. 97, *Pre Rup* Inscription of *Rājendravarman* II, p.241, V.48. Cf, No. 73 B, *Phnom Sandak Stele* Inscription of *Yaśovarman*, p. 155, V. 13.

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5 *Patañjali's Mahābhāṣya.*
6 *Suśruta Sāṁhitā.*
7 *Trayī (Vedas).*
8 *Vedāntas.*
9 Epics—the *Rāmāyaṇa* and the *Mahābhārata.*
10 Buddhist scriptures.
11 *Purāṇic* mythology, legends and allusions.
12 *Gautama's Nyāyasūtra.*
13 *Siṁhāvalokita Nyāya.*
14 *Yogācāra system.*

From the study of *Kambuja* Inscriptions it appears that kings, nobles and priests had *Sanskrit* names. Princes were educated by their *Gurus* in the *Siddhānta*, Grammar, *Dharmaśāstras* and the different systems of Indian philosophy. Cities and provinces, most often, bore *Sanskrit* names, e.g. *Īśānapura* and *Yaśodharapura*. The majority of the *Sanskrit* place-names are associated with the names of deities, kings, high dignitaries and important personalities and the most common ending is pura.[12] One can also note the other *Sanskrit* endings such as:-

1 Ālaya—Maheśvarālaya (K. 467),[13] *Hariharālaya* (K.293, 848 and 933), *Śaṅkarālaya* (*K.* 904).
2 *Āśrama* ; Sarvāśrama (K.904), *Bhadreśvarāśrama.*[14]
3 *Asthāna* ; *Sivasthāna* (K.195, 830).
4 *Āyatana* ; *Siddhāyatana* (*Sdok Kak Thom Ins.*).
5 *Grāma* ; *Viṣṇugrāma* (K.521).
6 *Pada* ; *Śivapada* (K.216). *Śivāspada* (175),
7 *Parvata* ; *Siddhiparvata* (R.420),
8 *Pattana* ; *Śivapattana* (K.163).
9 *Pura* ; *Sarvapura* (K.904), *Siddhipura* (K.702). *Śivapura* (K.195,350,852,904), *Svayambhūpura* (K.580) and *Viṣṇupura* (K 183,420),

The language of the inscriptions is generally correct

12 VIJ, Vol. III, Pt. IV (Sept. 1965), p.299 ff.
13 'K' refers to the *Liste Generale des Inscriptions et des Monuments* compiled by G. Coedes & H. Parmentier (1923).
14 Majumdar, R.C , IK, No, 120 *Robau Ramas* Inscription of *Sūryavarman*, p. 310.

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Sanskrit. There are, sometimes, some irregularities and mistakes but for these mistakes the composers hardly appear to be responsible as these might have been committed by the engravers. Though the existence of other colonial vernaculars cannot be denied, serious literary works were done in *Sanskrit* in beautiful style. Thus we see that though various elements of *Hindu* culture were implanted by the Indian colonists, *Sanskrit* language and literature was the first and foremost which opened a new world of culture.

Indian Scripts were adopted in Cambodia but they were developed on the soil and underwent modifications in the same way as we find in different parts of India. The following are the peculiarities which occur constantly so far as it relates to orthography.

1 There is a curious tendency to substitute cerebral for dental and dental for cerebral. Substitution of 'N' and 'D' for 'N' and 'Ḍ' and sometimes ND or even 'ṆḌ' for 'ṆD' has been done.

2 Many a time 'Ṅ' has been substitued for 'Ṁ'

3 Frequently *Visarga* before a sibilant is replaced by the sibilant itself.

4 While consonants have been doubled after 'R' and 'Y' they are sometimes written simply with a single letter.

5 'T' before 'V' is generally not doubled though grammatical rules require such doing. The word *Sattva* can be quoted as an example.

6 The letter 'V' is seldom distinguished from 'B', The Jihvāmūliya and Upadhmānīya have been substituted for *Visarga* in the early inscriptions and go out of use in the later inscriptions.

7 *Chandravindu* has been used in place of *Anusvāra*.

The Country : Geographical Setting and People

Cambodia is the Europeanised form of *Sanskrit* name *Kambuja*—the land of *Ṛṣi Kambu*. In vernacular of the country

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the region is called *Khmer*. This *Khmer* has been differently pronounced in different languages : in *Chinese* they called it *Kihmich*, in *Javanese Kmir* and in *Arabic Qimara*.[16] This name *Kambuja* originally meant only the northern portion of Cambodia. Under the name *Chenla*, Cambodia was a kingdom subordinate to *Funān*.[17] After the fall of *Funān* it was applied to the whole of *Cambodia*. The Chinese name *Funān* represents the old *Khmer* word *Vnam* or *Biu-Nam*[18] (in modern *Khmer Phnom*) which means a hill.[19]

I-tsing says that in his time *Funān* had become *Panan*. This change may perhaps correspond to the hardening of the labiodental 'V' into the labial 'b' or bh. P.C. Bagchi opines that the old pronunciation *biu-nam* would have stood for a name like *Prum* or *Brum* which can be considered as a local adaptation of the name *Brahma*. The ancient kings of *Funān*, according to Bagchi, are called the *Brahma-Kumāra* in the Thai annals, and thus it is probable that the name *Funān* originally would have represented *Brahma* i.e. *Brahmadeśa* the country of the *Brāhmaṇas*.[20] There was a time when *Cambodia* comprised parts of *Laos*, *Thailand* (Siam), and even Cochin-*China*.

The present Cambodia is almost a plain and fertile country generally not more than 10 feet above sea-level. This height is almost continuous around the *Mekong* and most of the *Tonle Sap*. It is one of the most productive areas of South East Asia. *Burma*, *Thailand and Cambodia* had been sparing their surplus foodgrains, especially rice, to the deficit countries like India *Malaya*, *Indonesia* and *Ceylon* for quite sometime. Rice cultivation is comparatively easy because of the flat alluvial soil and wet tropical climate. This is by far the major Cambodian pro-

16 Coomāraswamy, A.K. HIIA, London (1927), p.184.
17 JOR (1928), p. 227 ff.
18 Hall. DGE, HSEA. London (1964), p.24.
19 BCAIC (1911), pp.29-30.
20 Bagchi, P.C. Bharata O Indo Cnina (Bengali), pp. 6-7.

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duce with considerable export surpluses of high quality. Three fourths of the area under cultivation are occupied by paddy fields. *Cambodia* is more or less underpopulated. A considerable portion of the arable land of this country is still uncultivated. A *Chinese* phrase 'wealthy as Cambodia' clearly depicts the abundance of means of livelihood and self sufficiency.

Cambodia is bounded on the north by Laos and Thailand, on the east by Vietnam, on the south by *Gulf of Siam* and *Vietnam* while *Thailand* and Gulf of *Siam* happen to be on the west of this country.

The plain is ranged to the south and west by a high plateau including the Elephant range that runs down to the *Gulf* of Siam. There are mountains to the south and west and hills on the north and east. In the west the granite *Cardamon* mountains rise to 5,000 feet. Thin step slopes densely forested to the north in the *Dangrek* range. Sandstone terraces that fall abruptly to the *Cambodian* plain to the east, the hills of what are usually called the Moi plateau reach in some places to 3,000 feet. This area happens to be the home of the primitive people. The highest mountain of *Cambodia* is the *Cardamon* chain with its peak *phnom Aurel* (6,000 feet high).

The country covers an area of 70,000 sq. miles out of which about 40% is arable. Great tracts are covered by forests. The centre of the plain is dominated by the great lake *Tonle Sap* which covers almost 3,840 sq. miles during high tide, 1,160 sq. miles during low tide. There is one peculiarity with this lake: every year flood waters of the river *Mekong* back up into the lake during the rainy season. Then the wet season ends again and the moon is full, the water which accumulates in the Tonle *Sap* begins to flow out towards the distant sea. This happens usually in the month of November, The occasion is celebrated with the famous water fastival called *La Fe'te Des Eaux* (*in French*). It dominates *Cambodian* life and economy. It is the centre of some of the most extensive fishing in the entire region. It yields more than one lac tons of fish every year. The water of

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Combodia in general abounds in a variety of fishes, crocodiles and turtles. A considerable portion of fishes is exported. The great *Mokong* river flows through this country providing important means of communication. It is also a valuable source of fish. It has been suggested that the name Mekong is derived from *ManGaṅgā* (Mother *Gaṅgā*)—one of the longest in the world (2,700 miles). The river rises some 800 miles to the north-west in south China's *szechwan* (four rivers namely—the *Brahmaputra*, the *Irrawaddy*, the *Yangtze* and the *Mokong*) province. The *Brahmaputra* river runs down into India and East Bengal (now *Bangladesh*), the *Irrawaddy* in Burma, the *Yangtze* in *China* and the *Mekong* into *Cambodia* and *South Vietnam*. It is full of rapids and very swift right from its source till it reaches Laos through *China* and *Thailand* where it is narrow. It becomes broader when it enters the *Cambodian* plains, and in its delta stage it becomes almost 3 miles wide and deep enough to accommodate ocean-going steamers which can easily come up to *Phnom Pehn*—the capital.

The river and its tributaries are sources of prosperity and affliction. The alluvial soil makes the *Cambodian* plains almost equally fertile like our Indo-Gangetic plains. About 900 miles of river and lakes are navigable. Easy accessibility of the inland waterways together with the mountains and forests which form a barrier along the gulf coast has made the *Cambodians* an inland oriented people despite direct access to the Sea. There has, until recently, been little development of port facilities on the *Gulf of Siam*.[21]

The heaviest rain falls in the month of September. The country is not cold. Rainfall of the delta region during the period of South west monsoon is heavy. Monsoon season covers the months of May to October. Average rainfall in this region is 100 inches. The range of temperature lies between about 75°

21 Steaberg, David J., its people, its society, its culture, New Heaven (1959), p. 24.

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and 95° F. The coldest month is January while the warmest is April. The mountain chains to the south give Cambodia a drier and clearer climate than that of most lands at the same latitude. Bamboos and several varieties of palms grow abundantly in the wet and marshy areas. Rubber, coconut, kapok, mangoes bananas, oranges, mulberries are also found in profusion. *Cambodian* rubber cultivation shows a high degree of technological efficiency and the yields per acre are the highest in the world.[22] Rubber is the main source of export earning and rubber plantations, mostly French-owned, are the only major Cambodian enterprises producing exclusively for export market. Pepper, tobacco, cotton, sugar, indigo, tropical fruits, vegetables betel-nuts and betel-vine are also grown. Among them rice, millet and sugarcane are the chief agricultural products. Vegetables and fruits are also the main source of earning.

Mineral resources have not been exploited extensively for lack of adequate geological survey though deposits of iron-ore, jade, limestone and phosphate are known to exist. Somehow the exploitation of jade, rubies, sapphires, garnets, corundum and zircons has been undertaken recently. ***Kompong Thom*** province is considered to have mining possibilities where traces of copper, manganese and gold have been found.

Half of the country is full of dense virgin forests which provide firewood and timber for houses and boats besides helping in earning foreign exchange. More than half of the timber is hard wood which is cut during the dry season and floated across the Tonle *Sap* during the flood time. These dense forests which abound in elephants, rhinoceros, tigers and many varieties of snakes as well as the mountains pose a big obstacle to transportation and settlement. Wild oxen, buffaloes, panthers, leopards, bears and small game are found in every province.

Indo-China was inhabited in the *Neolithic* period by at least three racial types—*Negroto*, *Proto-Melanesian* and *Indonesian* (*Proto Malaya*). The *Proto-Melanesian* and *Indonesian* types are still in evidence among the tribal hill groups in *Cambodia*. The *Khmers* were already racially complex before arriving in South

22 GM, May, 1965, p. 368.

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East Asia. The present Cambodian population comprises of *Chinese*, *Vietnamese* and *Chams* while the bulk of population consists of the *Khmers* who are about 90% Scholars hold divergent views regarding the origin of *Khmers*. Some hold that the *Khmers* came from the north. The trading community is principally *Chinese* while the *Vietnamese* are generally fishermen and rubber plantation workers. The *Thais*, *Laotians*, *Chams*, *Malays*, *Europeans*, *Indians*, *Pakistanis*, *Japanese*, *Philippinos* and the tribal hill peoples are about 2 & 3 percent of the population. The hill people live by hunting and some crude rice agriculture based on the ray, the slash and burn method. This tradition prevails in tribal areas of *Assam* and *Nagaland*. Temporary settlements are established by them at places but they move away when the local resources become depleted. Over 90% of the population consists of peasants and nine tenths of these own their own land.

Cambodian language is spoken throughout the country. The dialect is unrelated to the other major languages of the area—*Thai*, *Laotian* and *Vietnamese*. A good deal of *French* is used in Government, intellectual and professional circles. Many Cambodians particularly those in the tourist and hotel business speak English also. *Vietnamese* and *Chinese* are the *lingua franca* of the market place. *Pāli* and *Sanskrit* serve as source for the formation of technical and scientific terms in Cambodia. Some Cambodians understand *Pāli* but only those permanent in the bonzehood are able to write it. For religious scholarship *Sanskrit* is reserved exclusively.

State religion of Cambodia is *Theravāda Buddhism* but there is complete freedom of religious belief. There are many adherents to *Christian*, *Muslim* and *Chinese Buddhist* faiths.

Indianization

The *Khmer* nation had already been established when history first began to be recorded. The *Hindu* state in *Funān* was flourishing at the time of the beginning of the *Christian* era. It was at its zenith in the 5th century A.D., but after about 100

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years it started showing signs of decay. For the next 200 years that followed, the *Chenlā* state became dominant. Its boundaries extended over a vast area. The ruins of *Īśānapura*, capital of *Sambor Prei Kuk* near *Kompong Thom* which was built by *Jayavarman* I, constitute a memorable monument of this epoch.

We know of the prevalence of the cult of invocation of Indian Gods like *Indra, Mitra, Varuṇa* and *Nāsatyas* among the *Hittites* and *Mitani* emperors of *Mesopotamia* as early as the 14 th century B.C. This testifies to the prevalence of the *Vedic* religion in such a distant land. There was a deep impression of our cultural heritage on the ancient civilization in *West Asia, Egypt, Rome, China* and *Central Asia*. Similarly, in *Indo-China, Indonesia* and adjoining islands also we find a far greater impact of our ancient heritage.

It is really unfortunate that we do not have elaborate and detailed mention of this colonization in our historical records and extensive literature. Present-day Indians, who are the successors of those responsible for this great colonization and culturalintercourse, learnt about the marvellous achievements of their forefathers only in the beginning of the 20th century.

French and *Dutch* scholars are credited with the exploration of the prevalence of Indian culture in the Far East. As a result of their prolonged researches of almost 80 years, they have exhibited the prevalence of Indian culture and art in *Indo-China* and *Indonesia*. The histroy of Cambodia, especially of the ancient period, requires a great amount of research, to bring to light numerous forgotten chapters of history. Rulers having Indian names administered the vast stretch of land extending from modern *Tonkin* in the north to *Batavia* in the south. In the preliminary stage of colonization the Indians established small principalities which later took the shape of large empires. Though they were Indian states colonized and Indianized by Indians from the mainland, they could never become parts of India. This was an exclusive novelty with these colonies.

As a matter of fact, the exact date of the penetration of the *Hindu* and *Hindu* culture in *Indo-China* is not settled.

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George Coedes believes that the *Hindus* had already colonized the area during the second and first centuries B.C.[23] O.C. Gangoli has supported this view.[24] Some of the ports of the Far East bearing *Sanskrit* names occur in the Indian texts of the first century A.D. and from these it can be inferred that *Hindu* culture must have reached there at least one or two centuries earlier.[25]

Traders, religious emissaries, cultural delegations, adventurers, travellers, priests, sages, poets, emigrants and other agencies were instrumental in the spread of Indian culture beyond the Indian frontiers. They belonged to both north and south India. The old Indian trade in beads of semi-precious stones antedated by centuries the coming of the *Hindus* at the beginning of the *Christian era*. The arrival of the *Hindus* in the *Malay* world was neither sudden, violent nor overwhelming. A ship or so came in the Monsoon to exchange beads for gold, tin, camphor, etc. Here and there a passenger won regard as warrior or worker in magic. Some married local brides. Priests came with the *Sanskrit* lore. The coming of the *Hindu* might have been very similar to the later arrival of the *Muslim* from India and *Arabia*.[26] "Coming from the different parts of Indian", says Louis Frederic, "they formed separate groups". The Mon people of *Talaings* of *Burma* are said to have come from *Telangana* coast. Others left the *coromandel* area and through trading settled thickly along the coast.[27] The main role was undoubtedly played by the Indian merchant class. They discovered and eventually helped a lot in the colonization of several parts of South East Asia and they in turn were supported by the *Kshatriyas* as well as *Brāhmaṇas*.[28]

They faced great hazards during a time when communication was so difficult. The Indian visitors were not unwelcome guests, outside India for the reason that India as a nation

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23 ISSEA, Honolulu (1964), p. 16.
24 JGIS, Vol. VII (1940), p, 51 ff; UA, Vol. III, No.3 (1951), p. 205.
25 EA, Vol, II (19 5), pp. 1-55.
26 JGIS, Vol. VI, (1939). No.2, P. 138.
27 ISSEA London (1965), p. 15.
28 CF, Vol. XI (April-July, 1969), Nos, 3-4, p. 170

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maintained a high position in the heartsof outsiders. Though these Indian colonies maintained contacts, and kept rapport with the mainland, they never lost their own entity. They were never exploited and treated as Indian colonies in the modern sense of the term of present day international behaviour. It is evident from the study of the *Chola-Śailendra* struggle also (which continued for almost 100 years) that although the rulers of *Śrīvijaya* (*Śailendras*) considered themselves as Indians, they were always proud of being the rulers of *Śrīvijaya*, and dauntlessly maintained their resistance to the aggression of the *Cholas*. According to Coedes, Indianization must be understood essentially as the expansion of an organised culture that was founded upon the Indian conception of royalty, was characterised by *Hinduist* or *Buddhist* cults, the mythology of the *Purāṇas* and the observance of the *Dharmaśāstras*, aud expressed itself in the *Sanskrit* language. It is for this reason that we sometimes speak of *Sanskritization* instead of Indianization.[29]

About the beginning of the 5th century A.D., the second *Kauṇḍinya* is believed to have Indianized *Funān* to a great extent. He is believed to have introduced the following elements of *Hindu* Culture.[30]

1 Worship of Indian deities (believed to have been introduced by the first *Kauṇḍinya*).
2 State worship of *Śivaliṅga*.
3 The law of *Manu*.
4 Central Indian alphabet.
5 Honorific title of *Varman* to the names of kings and also to persons of exalted religious and political positions.

We know for certain that contemporary *Hindus* were expert ship-builders. Ship-building was a well developed and flourishing industry in ancient India. It were these ocean-going ships which carried iron and steel, silk, cloth, spices, luxuries and many other commodities like indigo, dyes, etc. outside India to the western markets like *Rome* and the Far East. Generally the colonizers adopted sea-route because of its special

29 ISSEA, p. 16.
30 FEQ, Vol. VI (1946), pp. 345-63.

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charms. The following are the routes believed to have been adopted by Indian traders and settlers:-

1 Embarking at *Amarāvati* and landing at *Martaban* in Burma. Many of them settled in *Thaton* region and in the delta of river Salvin. Some of them later accepted the locality of *Pagu* (reign of *Irrawaddy*) while the rest proceeded further south. These people are believed to have a high standard of civilization.

2 Emigrants from India during the *Gupta* period went to Indonesia and other South East Asian countries through *Tāmralipti* or *Tāmaluka*. This was a port town situated on the *Hooghali* river.

3 During the *Pallava* period Indians are believed to have followed a southern route, embarking at *Kanchipuram* and disembarking at *Margui Tenasserim, Tokua ta, Puket island* or *Trang* in *Siam* and further south in *Sumātrā, Jāvā* and *Borneo* islands. This is confirmed by the prevalence of archaeological remains found at these places and also from local traditions.

4 Travellers from India reached *Palembang* and *Jātā* through the open sea south west of *Sumātrā*.[31]

5 The fifth sea-route comprised of the entire sea-route round the island of *Singapore* and either up to the *Gulf of Siam* or across the *China Sea* to ancient *Funān* and *Champā*. This route was not generally adopted by the people.[32]

6 Apart from the sea-routes there was a regular trade by land between eastern India and *China* through upper *Burma* and *Yunan*. We learn from *Chinese* chronicles about the travels of *Chinese* merchants from their homeland to *Afghanistan* and *Bactria*. We have sufficient historical proof to believe that in the 2nd century B.C, they travelled across the whole of north India to reach those countries. The twenty *Chinese* priests for whom an Indian king had built a temple as per description of *Itsing*, came to India

31 Le May, Reginald, COSEA, London (1954), p.29.

32 JBORS, Vol. LIV, Pts. I-IV, p. 66.

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in the 3rd or 4th century A.D. through this land route.[33] *KiaTan,a Chinese* writer, also refers to the prevalence of a land route between *Annam* and India.[34] In the *Burmese* chronicles also we find the mention of a direct route between eastern India and *Burma* through *Arakan.*

Even today persons bearing Indian features reside in the coastal regions of *Takua pa.* Many residents of the bay of Bandon region claim their descent from Indian ancestors. They say their ancestors had come from India following a land route.[35]

We have, of course, a reference to prove the existence of considerable military activities on various occasions notable among which are the following:-

1 The *Mauryas* have been referred to by *Megasthenes* to have a department for admiralty which dates back to about 300 B.C.

2 Even earlier to the *Guptas*, the *Sātavāhana* king had their sway over some land beyond the sea which is portrayed by the figure of sailing vessels on their coins.

3 The *Pallava* king *Nandivarman* II made conquests in south East Asia.[36]

4 In the 4th century A.D. *Samudragupta* claimed to have authority over many of these islands.

5 The *Chola* emperors fitted out the famous naval expeditions and conquered wide regions of *Sumātrā* and Malay *Peninsula* in the eleventh century A. D. R. C. Majumdar also suggests that colonisation as a result of military expedition from India cannot be ruled out.[37]

Thus Indian culture in South East Asia Seems to have passed through the following three phases:-[38]

1 The establishments of stations and emporia of Indian traders and mariners along the coastal regions.

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33 Majumdar, R.C., HCFE, Calcutta (1944) p, .179ff.
34 JA, 1919, p.164.
35 IAL, Vol. IX, No, I, p. Iff.
36 JRASMB, Vol. XXII, p. 30.
37 CISEA, Baroda (1971), p.6
38 Buddha Prakash, IW, Hoshiarpur (1964), p. 44.

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2 Foundations of colonies and settlements of the Indian people (*Brāhmaṇas*) and *Buddhists* in important localities,
3 The setting up of full Indianised states characterised by purely Indian civilisation in this area.

The process of cultural expansion did not, however, suppress or eliminate the native people, rather it was a harmonious blending of the two civilisations. The process gathered momentum from the second century onwards. H. G. Q. Wales has *mentioned* four phases of this important movement:[39]

1 *Amarāvatī*—2nd—3rd centuries A. D.
2 *Gupta*—4th—6th centuries A. D.
3 *Pallava*—Middle of the 6th to the middle of the 8th centuries A.D.
4 *Pāla*—Middle of the 8th to the end of the 9th centuries A. D.

The aboriginal called *Khmers* were connected with the *Mos* who occupied areas situated in the valleys of *Irrawaddy* and *Salvin* rivers of south *Burma*. A mixing of the *Mos* (who came from *Burma*) and the *Khmers* took place in *Siam*. According to the *Chinese* chronicles,[40], wearing of cloth and also civilised way of living was taught by the people who came from India alongwith *Kauṇḍinya*

Hiuen Tsang's[41] description dated in the 7th century A.D. contains a mention of five states situated in the coastal regions beyond south eastern *Bengal*. Out of these *I rang na pu lo* (*Īśānapura*) and *Mo ho chem mo* can be identified with *Kambuja* and *Mahāchampā* respectively. In the middle ages also a communication between EasternIndia, *Burma* and *Indo-China* continued as we learn from the *Burmese* chronicles[42]. The Indians visited *Kambuja* and Indo-Chinese ports by sea route in the 1st century B.C. also.[43]

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39 MGI, London (1971), p. 178 ff.
40 Quoted in Majumdar's *Kambujadeśa*, Madras (1944), p. 15.
41 Ibid., p.16.
42 Puri, B.N., *Sudūra pūrva men Bhāratīya Sanskṛti aur usakā Itihāsa.*, Lucknow (1965) p. 177.
43 BEFEO, Vol. III, pp. 271-72.

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A reference has been made in the *Pariplus of the Erythraean Sea* about the movement of ships from Indian ports to *Malaya*. From *Malacca* there was a definite trade route for going to *China*. *Ptolemy* has mentioned the Indian names of *Indo-China*, *Malaya* and other islands. Indian envoys visited *China* by sea routes of the Southern Sea.[44] The existence of *Indo-Kambuja* contact by sea routes in the 3rd century A.D. also has been mentioned in *Chinese* chronicles. This was the time when Indian colonies were flourishing in this region.

About the prominent personalities and events initially responsible for the beginning of the process of cultural and allied intercourse, there are very interesting stories:-

1 According to legends prevalent in *Funān* we learn about a female ruler of *Kambuja* named *Liu-Yeh*. She used to rob any merchant-ship passing through her territorial waters. Once it so happened that a patriot Brāhmaṇa named Hun Tien got divine inspiration in his dreams and as directed by the supernatural, set off for a voyage. He was blessed with a divine bow. His ship reached the ports of *Funān* by the force of wind. The female ruler of *Funān* came in a boat for plundering the ship. *Hun Tien* used his divine bow resulting in the surrender of this empress. After this incident Hun Tien became the ruler of *Funān*. This event has been mentioned in the inscriptions related to the foundation of *Bhava-Pura*, the capital of *Kambuja* in 657 A.D. *Brāhmaṇa Kauṇḍinya* is mentioned in the inscription to have been married to *Somā*, the daughter of the *Nāga* king. Of course, it is difficult to say whether be belonged to North India or South India.[44] In the *Chinese* chronicles the marriage of Hun Tien with *Liu Yeh* has also been mentioned.[45] This *Hun Tien*, Therefore, can be identified as *Kauṇḍinya* and *Liu Yeh* as Somā.

2 In another similar story a different version is narrated. It is said that having been displeased with his son, the

[44] AA, Vol. XXIV. p. 253 ff.
[45] BEFEO, Vol. III, pp. 254-56, 265.

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king ruling *Indraprastha*, banished him. This banished prince came to *Funān*, defeated the local *Nāga* ruler, and married his daughter. The Nāga rular, now his father-in-law, helped him in the expansion of his empire.[46] About the foundation of other kingdoms like *Ligor* in *Malay Peninsula*, *Jāvā*, *Champā*, *Burma* and *Borneo* also similar stories are referred.

3 *Brāhmaṇa Kauṇḍinya* has been mentioned as having gone there from India for ruling *Funān* through *Pan Pan* a locality of *Malay Peninsula*. The people elected him as their king. He is also credited with the introduction of Indian laws, manners and customs. This tradition is almost similar to the one noted above, but this *Kauṇḍinya* is referred to as the second *Kauṇḍinya* though we do not find any clear reference about both of them separately. Upendera Thakur considers this second *Kauṇḍinya* as a probable historical personality.[47]

The *Kauṇḍinyas* who were on the scene as early as the 2nd century A.D. are believed by K.P. Jayaswal to be from the same family. They were from very respectful family related to the royal lineage. They are mentioned in the *Malavalli* inscriptions. These *Kauṇḍinyas* were social leaders in the south and the colonies according to the conjecture of Jayaswal.[48]

We find the presence of suffix *Varman* for the kings' names as early as the 4th or 5th century A.D. It is known to us that this suffix was in common use among the *Pallavas* and other princes of central and southern India during this period. L.P. Briggs is of the view that this suffix appeared in Cambodia about the 3rd century A.D. and in *Champā* it came later.[49] B. C. Chhabra believes that this was a ritual suffix of the *Kshatriya* caste as we find similar suffixes in other castes namely *Gupta* for the *Vaiśyas*, *Dāsa* for the *Śūdra*, *Sharman* for the Brahmin, In the remote past the Kṣatriyas traditionally suffixed

46 Majumdar, R.C., HCFE, p. 175 ff.
47 JBORS, Vol. LIV, pts. I-IV, p. 69.
48 Ibid., Vol. XIX (1933), Pts. I-II, pp 169-70.
49 AKE, p.19ff.

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their names with *Varman*. Even *Kauṇḍinya* the second, who ruled *Funān* about this period (4th century A.D.), took the name *Jayavarman*[50]

(A) In *Mison* inscription of *Champā*[51] dated in the *Śaka* era 571, a reference has been made to the foundation of *Bhavapura* as the capital of *Kambuja*. A *Brāhmaṇa* named *Kauṇḍinya* is mentioned to have planted his spear at this place. The spear was given to him by *Aśvatthāmā*, the son of *Droṇa*. *Kauṇḍinya* married the *Nāga* princess *Somā* and founded a new dynasty in which later *Bhavavarman* became the famous king who founded *Bhavapura* after his name.

A similar legend has been mentioned by George Coedes.[52] According to him *Droṇa* and *Aśvatthāmā* are among the legendary ancestors of the *Pallava* kings. In support of this he cites two *Pallava* copper plates. *Aśvatthāmā* is said to have married a *Nāgī* (*Nāga* princess). R. Gopalan and a few other scholars are also of the same view.[53]

5 *Kambuja* sources contain yet another story of the foundation of this kingdom. The king of *Indraprastha* (near the site of Purana Quila, New-Delhi) named *Ādityasena* (Ādityavaṁśa)[54] became dissatisfied with his son and banished him. This banished prince is referred to have gone to a place named *Kokathaloka* (the *Khmer* name of *Kambuja* nearing the land of the *Tholk* tree) and became the king of that locality after defeating the local rulers. One night the *Nāga* princess met him on the sea coast. They fell in love with each other and later got married. The *Nāga* king, now father-in-law of the Indian prince, drank the water of the sea and extended the territory of his daughter and son-in-law's kingdom and also got a capital constructed.[55]

6 According to *Baksei Camkron* inscription[56] the *Kambuja*

50 EIAC. Delhi (1965) p, .58, f.n.2.
51 Majumdar, R.C., Champa Inscriptions, No. 12, p. 23.
52 BEFEO, Vol. XI, pp. 391-93.
53 HPK, Madras (1928), pp.15, 35-36; IA, Vol. LII, pp. 75-80.
54 AA, Vol. XXIV, pp. 253.
55 Majumdar, R.C., *Kambujadeśa*, p. 19.
56 Ibid., IK, NO, 92, p. 185.

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dynasty originated from the union of *Kambu Svāyambhuva* and a *nymph* named *Merā*. This *Kambu Svāyambhuva* was an Indian hermit.

Origin of ruling dynasties by the union of *Pallava* princes of India and *Nāga* princesses has been mentioned in different texts. From the study of the traditions about the origin of the *Pallava* dynasty and of the ruling dynasty of *Kambuja* which are almost similar, it appears that the South Indians played a great role in the colonizations of *Kambuja*. Names of cities and towns were given Indian names like *Mithilā* and *Ayodhyā*. India also had contributed a lot.

From *Pallava* traditions we learn that legendary ancestor of this dynasty named *Skandaśiṣya* was the offspring of *Aśvatthāmā* (son of *Droṇa*) and the daughter of *Nāga*. The *pallava* sovereaign of *Kāñchi* bore the title of *Varman* and *Varman* is the title borne by the monarchs of *Cambodia, Annam Borneo* and *Jāvā*. The earliest important and dominating emigration must have therefore come from this region of South India.[57]

Some historians believe that the first contact between Cambodia and India was made in the *Kuṣāṇa* period. The *Kuṣāṇa* empire under *Kaniṣka* gave a new impetus to the spread of Indian culture but we have to regretfully accept the lack of concrete archaeological evidence. It appears to be broad-based programme which being coupled with the foreign trade was open to the sea-going merchants only.

The above accounts of the history of the originators of Indian colonies in the South East Asian countries contain many historical as well as imaginary descriptions. In spite of their divergent nature they all agree that the Indians had sufficient contact with these countries in the ancient past and that the trading community had their dominant role in the initial stages.

It is a generally accepted fact that culture and civilization follow in the wake of trade and commerce. Indian colonists, majority of whom comprised of businessmen and trading community, established great kingdoms which lasted for more

57 UA, Vol. III (1951), No.3, p.206.

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than one thousand years. Many of them continued to flourish long after the end of the *Hindu* rule in India.[58] Indian emigrants in the beginning founded small colonies and constructed centres and warehouses, wherever they went and allied themselves with the aboriginals and gave them new ideas of culture. They also introduced industries like the manufacture of cotton, cloth, etc. Originally they propagated *Brāhmanic* religion and respect for the higher caste.

They also inculcated in them manners, ideas, usages and rites and institutions besides introducing Indian alphabets, literature and classical *Sanskrit* language.[59]

The earliest *Hindu* kingdom in *Kambuja* can be traced to the lst or 2nd century A.D. This kingdom occupied the south-eastern part of Cambodia which the Chinese called *Funān.* Gradually the kingdom of *Funān* rose to great power and exercised suzerainty over many small states. In the 6th century A.D., the supremacy passed to the kingdom of *Kambujadeśa* which was originally only a vassal state of Funān. It was this *Kambujadeśa* which gave its name to the whole country and begot many great rulers like *Jayavarman* I, *Jayavarman* II, *Yaśovarman, Sūryavarman* I, *Sūryavarman* II and *Jayavarman* VII and many others who ruled for about 900 years. This prosperous *Kambuja* empire exercised control over Cochin-China, Laos, Siam, parts of Burma and *Malay* peninsula in addition to the whole of modern Cambodia.

Sanskrit inscriptions of Cambodia used *Śaka* era. The language of the dating is in exact accordance with the ancient inscriptions of India proper. Indian terms for the donors and also other phraseologies of Indian votive inscriptions have been used in them. A thorough study of the *Sanskrit* inscriptions of *Cambodia* throws light on the political activities of the kings and their achievements in the field of art and architecture.

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58 Majumdar, R.C. & Others, AHI, 2nd Ed., London (1961). pp.215-16

59 MR. July, 1926, p.5.

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SECTION—II

THE KING

Rajendravarman II

Rājendra Varman II came to the throne in 944 A.D. He probably seized the throne by violent means, though we have no definite evidence about it. He was another very great king of *Kambuja* and in more than one respect he may be compared with *Yaśovarman* I (889-910 A.D.) He was himself very young, but his claims seem to have been more substantial than those of his uncle and his cousin, for he eame into the inheritence of *Bhavapura* through his father. He retransferred the capital to *Yaśodharapura* or *Yaśodharagiri* (the city on the top of the *Phnom Bakhen* hill from *Chok Gargyar*) and embellished the city which had been deserted for nearly a quarter of a century: In the words of Coedes[1]

> "He applied himself immediately to resuming the *Angkorian* tradition by returning to establish himself at *Yaśodharapura,* bringing back *Devarāja.* Just as *Kuśa* (son of *Rāma* and *Sītā*) had done for *Ayodhyā,* he restored the sacred city of *Yaśodharapura,* which had been abandoned for a long time, and made it superb and charming by constructing a palace with a sanctuary of brilliant gold, like the palace of *Mahendra* on earth.

The members of the family officiated for the *Kāmarateñ jagat tā rāja* as before. The *Sten an Ātmaśiva* was the chaplain of the *Kāmarateñ jagat tā rāja* and *ācāryahoma* as chief of the family.

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1 ISSEA, p. 116

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Genealogy:—

According to the *pre Rup* inscription[2], he was the son of an elder sister of *Yaśovarman* I and therefore cousin of *Harṣavarman* II. The *Baksei Chamkrong* inscription[3] tells that *Jayavarman* IV married a sister of *Yaśovarman* I and that *Rājendravarman* was a brother, 'elder by age and virtue to *Harṣavarman* II son of *Jayavarman* IV[4]

The *Mebon* inscription says that *Rājendravarman* II was the son of *Mahendradevī*, wife of a king *Mahendravarman*.[5] Finot, who edited that inscription, concluded that *Mahendravarman* must be a name Jayavarman IV had taken before he came to the throne. *Coedes* advanced the hypothesis that *Rājendravarman* might have been a son of *Mahendradev* I by a first husband, *Mahendravarman*, and that *Harṣavarman* II might have been her son by a second husband, *Jayavarman* IV. The foundation stele of *Pre Rup* shows that *Rājendravarman* was the son of *Mahendradevī*, elder sister of *Yaśovarman* and *Mahendravarman*, descended from a niece of *Bālāditya* of the old *Aninditapura*[6], while *Harṣavarman* II was a son of a younger sister of *Yaśovarman*, *Jayadevī* and *Jayavarman* IV. Coedes, who edited the inscription, gives a revised genealogy of *Rājendravarman* I. He thinks that *Mahendravarman* was of a lion of chiefs of *Bhavapura*, cradle of *Chenlā*, which had maintained an independent existence since the death of *Jayavarman* I.[7]

The genealogical tables of both Coedes and Dupont picture *Mahendravarman* as descended, on his father's side, from *Sarasvatī* sister of *Bālāditya*, through the father of *Vedavatī*, who had married (*Vedavatī's* mother) a niece of *Nṛpatindravarman*[8] Dupont thinks that, at the time of the division into upper

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2 Sharan, M.K., Studies in Sanskrit inscriptions of Ancient Cambodia, New Delhi, 1974. p, 63, S.No.67/97. Verse 280,
3 Majumdar, R.C., Ik. Verse. 35.
4 Ibid., Verse, 40.
5 Ibid., Verse, 13.
6 Ibid., Verses, 6-13.
7 Histoire du Monde, 8 (2), Paris. p. 196.
8 Ibid., p. 325.

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and lower *Chenlā*, probably on the accession of *Puṣkarākṣa* of *Aninditapura* to the throne of *Śambhupura* (between 706 and 716) *Bhavapura*, including the *Mun* Valley and what is now *Siamese Laos*, became upper *Chenlā* (apparently under the father of *Vedavatī*, Thereafter, it had few recorded relations with Lower *Chenla*, which became *Kambujadeśa*. He thinks that *Jayasiṁhavarman* mentioned in the inscription of *Phu khia Kas* found near the present *Korat*, dated about the time of the division, may have been a king of *Bhavapura* and (what seems less probable) that a king *Narapatisiṁhavarman* mentioned in an inscription found at *Ayuthia* reigning at *Canasapura* in 937 A.D.—seven years before the accession of *Rājendravarman* II may also be of the dynasty of *Bhavapura*.[9] *Briggs* opines in the following manner[10]

> "Thus these kings, of names somewhat similar and unknown in Cambodian history may have been the first and last kings of the later *Bhavapura*, or upper *Chenla*. But this is very speculative. The first king of this presumed dynasty seems to have been the father of *Vedavatī* and the last *Mahendravarman*, father of *Rājendravarman* II.

We possess a large number of inscriptions containing very long eulogies of the king but they do not supply much historical information. He is credited with victorious campaigns in all directions—north, east and west the details of which are not given. One inscription twice mentions his victory over the enemies before his seventeenth year[11], and another speaks of his having conquered them while he was still a prince.[12] From these records it appears that he was associated with the court of *Chok Gargyar* from the very beginning and probably served in the royal army and distinguished himself as a general while still in his teens.

His accession does not seem to have been accomplished without trouble. He seems to have had a better claim to the throne than *Harṣavarman* II, but *Jayavarman* IV had usurped

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9 BEFEO, 43 (1943), pp. 40-46, and 53.
10 AKE, p.123.
11 Majumdar, R.C., Ik, The Pre Rup Ins. V, 13 and 31.
12 Ibid., The Mebon inscription, V, 20.

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power and had been able to secure the succession of his own. *Harṣavarman* II, who was very young, had reigned only two or three years, when he was succeeded by *Rājendravarman.* Some of his inscriptions seem to show that he had to fight his way to the throne. The *Mebon* inscription speaks:[13]

> "Having obtained his throne and dispersed his enemies... The earth up to the ocean was so completely rid of his enemies by him, that still to-day his glory going along all sides does not falter[14]. The condition of *Kshatriya* (warrior), born of the arm of the uncreated *Brahmā,* which his enemies disputed him he seized (proved?) it in battle by the force of his arm, which had no other known origin (than his arm), which had not yet been manifested elsewhere.[15]

His Guru and officials :

The name of his *Guru* was *Rudrāchārya* who was a disciple of *Śivāśrama*—the learned *Guru* of *Indravarman* I. Under his instructions he became an accomplished scholar. On the basis of one inscription, we know that he mastered *Sanskrit* grammar without being twice instructed on any topic, and the same inscription speaks of his having studied the *purāṇas,* the *Mīmāṁsā* and the *Buddhist* doctrine. And besides this, he could appreciate good poetry.

The great achievements of his rule were probably due to the three able ministers whose devotion and loyalty this talented monarch could enlist in his favour. One of them was the learned *Yajñavarāha* and the other two were *Rājakula Mahāmantrin* and *Kavīndrārimathana.* The former was a remarkable person. In the last year of his reign i.e. 967 A.D., the temple of *Tribhuvanamaheśvara* of *Īśvarapura* (*Banteay Srei*) was founded by him, who in the *Khmer* text of the stele of *Banteay Srei,* is known as holy teacher, i.e. *Steng Añ Vrāh Guru.*[16] *Rājakula*

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13 Majumdar, R.C., Verse, 53.
14 Ibid.. Verse, 149.
15 Ibid., The Pre Rup Ins., V., 76.
16 BEFO, XXIX, (1929). p. 289.

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Mahāmantrin seems to have filled the functions of regent and prime minister and chief administrative officer, *through whom orders were* issued in the king's name and also in the name of the chief judge of the highest court.[17] According to *Aymonier, the* name of *Rājakula Mahāmantrin* became legendary and still lingers in the name of many mountains of the interior,[18] while *Kavīndrārimathan* was a *Buddhist* minister who directed most of the building construction. *Rājendravarman* put him in charge of the construction work meant to *rebuild* and to beautify the once deserted *Yaśodharapura (Angkor)*. The *Bat chum* inscription speaks of him as 'dear to the gods, who knew the acts like *Viśvakarmā* (the divine architect of the *Hindu* legends)." The same inscription speaks that he had *Sanskrit* inscriptions engraved on the three towers of the monument of *Bat Chum* founded under his supervision to shelter the images of the *Buddha, Vajrapāṇī* and *Prajñā*.

His *Purohita* was *Ātmaśiva*, who was a nephew of *Īsānamūrti* and who had served under *Harṣavarman* also. It has been seen that the family of *Praṇavātman* did not serve under *Jayavarman* IV or his son. The *hotar* during that period, as has been seen, was *Śivāchārya*, a protege of *Sikhāśiva*, and he continued to serve for a while under *Rājendravarman* II. But apparently, early in the reign of the new king, a representative of the family of *Praṇavātman* in the person of *Śaṁkara*, grand nephew of *Śikhāśiva* became royal *hotar*. The *Vat Thipdei* II inscription[19] says that *Śaṁkara* was *purohita* also but this seems to be an error according to Briggs.[20]

These were the representatives of the old houses of *Śivakaivalya* and *Praṇavātman* who has served kings since *Jayavarman* II, but early in the new king's reign, two other houses which had furnished hereditary functionaries—*Saptadevakula Lovek* and *Aninditapura* (*Trapeang Run*) became important and

17 Le Cambodge. I, p. 333. II, p. 283, III, p. 13, 54-55, 238.
18 Ibid., II, p. 304.
19 Majumdar, R.C. IK, V., 12.
20 Briggs, L.P. A.K.E., p. 124.

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a third assumed important hereditary functions. *Manaśśiva* of the family of *Saptadevakula*, who had served under *Rājendravarman* II's four predecessors, served also under *Rājendravarman* II and gave that king as wife his charming and scholarly niece, *Prāṇā. Ravināthe*, of the family of *Aninditapura*, who had served under *Jayavarman* IV and *Harṣavarman* II, continued to serve *Rājendravarman* II. *Pramāchārya*, of the house of *Haripura* descendant of one of *Jayavarman* II's wives, *Hyang pavitra*, was given charge of the hereditary function of chief of *Jalangeśa* (*Śiva*) and *Kapāleśa* (Lord of Skulls, i.e. *Śiva*) a charge which on his death descended on his son.

His Monuments

As we have seen some time early in his reign, he moved the capital from *Chok Gargyar* to *Yaśodharapura* and it is believed that he did not instal *Devarāja* in the temple of *Vnam Kantal* on *Phnom Bakheng* because that temple remained unfinished. Parmentier thinks:[21]

> "He erected, as centre of new city, the pyramid of *Phimeanakas*, analogous to the 'prang' of *Kohker* and constructed it at the crossing of the axis of the temple of the *Bakheng* and the East Baray. The *Phimeanakas* in its first form arose to only half of its present height, part which a fine gallery crowns and, in the traditional square, he installed a sanctuary in light construction of which the elongated proportions motivated the rectangular form of the pyramid."

Following the example of *Yaśovarman*, who had built the sanctuary of Lolei, consecrated to the memory of his parents who stood deified in the forms of *Śiva* and *Umā*, in the middle of *Indrataṭāka* dug by his father *Indravarman*, he built a temple in 952 A.D. known as the Eastern *Mebon* in the middle of the *Yaśodharataṭāka* dug by his uncle *Yaśovarman*. The *Baksei Chamkrong* inscription says[22] 'he has erected, in the pond of *Yaśodhara*, a *liṅga* and some images'. Inscriptions say that in its five brick towers, arranged in a quincunx, he

21 L'Art en Indo-China, Saigon, 1936, p. 54.
22 Verse, 144, cf. Majumdar, R.C., *IK*. No. 92.

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placed statues of his parents in the forms of *Śiva* and *Umā* along with the statues of *Viṣṇu* and *Brahmā*, and in the centre, the royal *Liṅga Rājendreśvara*. The eight small towers, corresponding, according to Stern, to the eight forms of *Śiva*, contained each a *liṅga*, like those of *Bakong*[23]

Nine years later, in 961 A.D. perhaps this time in imitation of *Prah Ko*, built south of the *Indrataṭāka*, he built, to the south of *Yaśodharataṭāka*, the temple mountain of *Pre Rup* containing (a) in the centre, the *Liṅga Rājendrabhadreśvara*, the name of which recalls both that of the king and that of *Bhadreśvara*, a sort of national divinity venerated in the ancient sanctuary of *Vat Phu*, cradle of the *Kambuja*. (b) The images in the other four corners represented ancestors and predecessors of *Rājendravarman*, but none was found in *Situ*. Two were of *Śiva*, under the vocables respectively of *Īśvararājendravarmeśvara*, in favour of *Harṣavarman* II. One, *Rājendraviśvarūpa*, image of *Viṣṇu* was associated with the cult of the *Brāhmaṇa Viśvarūpa*, husband of *Sarasvatī* and fabled ancestor of the king. One, an image of *Umā*, represented *Jayadevī*, wife of *Jayavarman* IV and aunt of *Rājendravarman* II and (c) the eight forms of *Śiva*.

The monuments that are associated with the name of *Rājendravarman* or that date from his reign are numerous.[24] Most of them were sponsored by officials or high ranking *Brāhmaṇas* who must have taken advantage of the tender age of the sovereign to assure themselves of privileged positions at the court. This sort of tutelage of the king by great dignitaries also continued in the following reign and undoubtedly for the same reason: the extreme youth of the king at the time of his accession. Among the persons of note during *Rājendravarman* II's reign, we must quote in the first place *Rājakula Mahāmantrin*—'great adviser of the royal family', who seems to have played the role of a regent or prime minister. His religious fervour found expression, as was the case with his predecessors, in the many fine temples which are positively to be ascribed to

23 BEFEO, XXV (1925), p. 851.
24 Aymonier, E., Le Cambodge, Vol. III, pp. 490-91.

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him. These are the monuments at *Baksei Chamkrong, Bat Chum, Lak Non, pre Rup Kūṭeśvara* and the Mebon, etc.

Thus being looked after by the king and his good ministers, the people of *Kambuja* of the time enjoyed a very peaceful life without any fear from any quarters.

War with Champā:—

But in spite of all this learning and virtues, he was a man of action. He had to face some fighting at the time of his accession to the throne; an inscription makes a special mention of his war with *Champā* and the destruction of her capital. *Rājendravarman* undoubtedly gained some success in his expedition against *Champā*. An inscription from *Champā* informs us that the *Kambuja* had carried away the golden image of the *Po Nagar* temple and the king of *Champā* had installed in its place a stone image in the year 887 *Śaka* (965 A.D.)[25]

Another inscription in the same temple records the installation of the golden image of the goddess *Bhagavatī* in 840 *Śaka* (918 A. D.), and the *Kambuja* invasion must have therefore taken place between these two dates. As the stone image was installed in 965 A.D.; and such an important temple as that of *Po Nagar* was not likely to be left empty for a long time, the *Cambuja* invasion mentioned in the *Po Nagar* inscription probably refers to that of *Rājendravarman*. It would show that the *Kambuja* army advanced upto *Khan Hoa* province and severely defeated the *Chams*.

There cannot be any doubt that *Rājendravarman* II carried a successful war against *Champā*. The *Pre Rup* inscription refers to his campaigns and speaks about the deployment of his navy which was undoubtedly sent against *Champā*. It says.[26]

> "In whose expedition the complete flotilla of (war) boats composed of white and black squadrons appeared in the sea like groups of swan scattered out by the current of *Gaṅgā*."

25 Majumdar, R.C., Champa inscription, 3, p.143-145.
26 Verse, 121; cf., I.C , IV, p. 20-21.

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This passage, like a similar one about *Yaśovarman* I's navy, has been over-looked by earlier writers.

The following statements, while found in the inscription *or even the most important* of kings, seem to indicate that *Rājendravarman* II's reign might not have been wholly peaceful.[27]

"He cut off the heads of a crowd of kings."

"Shining resplendent, the rays from his toe-nails rivalled those of gems ornamenting the diadems of prostrate kings"[28]

"His toe-nails reflected the rays thrown by the tiaras of enemy kings whose stubbornness and power he had broken and who manifested in some way the desire to obey him. (a desire) paid, in return, by their own elevation."[29]

Rājendravarman is also credited in his inscriptions with victorious campaigns in all directions—north, south, east and west but no details are given. Anyhow the *Khmer* empire at this time was undoubtedly made up of many subordinate kingdoms. Some doubtless opposed his accession but the opposition was subdued. Others came willingly to offer homage. The only foreign war, specifically mentioned, was with *Champā*.

According to *Cambodian* inscriptions, as already discussed, a *Cambodian* army invaded *Champā* and destroyed its capital. "The extent of his splidor, like the fire of universal destruction, burning the enemy kingdoms, beginning with Champa"[30] The Mebon inscription speaks—'The city of the king of *Champa* having the sea for its moat, was reduced to ashes by his warriors, obedient to his orders.[31] Maspero says the *Kambuja* sustained a bloody defeat and were driven out, and the *Cham* inscription gives some hint of this, Any way, the *Khmers* seem to have retained possession of the golden goddess, for the *Cham* king substituted a stone image of the goddess in 965 A.D. Briggs does not agree with the view of Maspero and Majum-

27 Mebon Inscription, Verse, 56.
28 Ibid.. Verse, 198.
29 Bat Chum Inscription, Verse, 9.
30 Bat Chum, B. inscription, Verse, 21.
13 Verse, 146.

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dar[32]. According to him both of them wrongly place the date of this event before 947 A.D.[33]

Extent of Empire:—

According to Maspero, during the time of *Rājendravarman* II the boundaries of *Kambujadeśa* comprised of *Cochin-China* and *Laos*, nearly all of *Siam* and parts of what are now *Annam*, China and Burma.[34] Its boundary on the east, according to him was the Annamitic range. On the north, the mountains north of the *Sib-Song Pan-na*, now a part of *Yunnan*; on the west, the range east of the *Salween* river, forming the central ridge of the *Malay Peninsula*, as far south as the state of *Grahi* on the Bay of *Bandok*; and, on the south; the ocean, the *Gulf* of *Siam* and the state of *Grahi*. Among the tributary regions, Maspero enumerated Yonaka *Nagabandhu* (upper Laos) *Alavirāṣṭra* (*Sib Song Pan-na*), *Khmerrāṣṭra* (*keng Tung*, in the southern shan states), *Yonakarāṣṭra* (the *yun* country-northwestern *Siam*) *Sukhodaya*, *Lauvo*, and *Chen-li-fu* (as running down into the Malay Peninsula).

But Maspero was probably in error in the location of some of his dependencies: for instance *Chen li-fu* and it is known that *Khmer* authority did not extend over all these regions at this time, for instance *Yonakarēṣṭra* and probably *Khmer rāṣṭra*.

These boundaries do not differ much from those which an inscription gave to *Yaśovarman* more than half a century earlier. This shows that the dynastic struggle, which undoubtedly took place during the reigns of the five kings who ruled in *Cambodia* in the half century after the death of Yaśovarman, did not seriously affect the boundaries of the empire. Although *Rājendravarman* II was doubtless a vigorous ruler, from the wealth and splendour of the capital as pictured in the inscriptions and in the many magnificent temples erected by him and his successor, it can be inferred that this must have been a period of peaceful prosperity.

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32 A.K.E., p. 126.
33 FEQ. VII, (1948), p. 392-393.
34 Et. A., 2 (1925), p. 79-125.

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Religion

His success as a ruler has been summed up by an inscription saying that he protected his subjects in a manner that excelled the reign of India's mythical king *Manu*. Besides, he was naturally devoted to religion and had the highest regard for the cult of *Śiva*. The worship of the *liṇga* was paramount and many foundations were made. Three of the four great inscriptions record the coronation of royal *liṇgas* in temples devoted to the cult of divinized relatives of the king. But he was not orthodox. On this, one inscription has this to say:—

'His supreme fate (śraddhā) and devotion (*bhakti*) free from leaning towards any other deity, eagerly embraced like *Gaṅgā* and *Bhavānī* (*Umā*), *Śrīkaṇṭha* (*Śiva*) the god of gods.

Though his inscriptions begin with an invocation to *Śiva*, this is always followed by invocations to some other gods such as *Viṣṇu*, *Brahmā*, *Śiva-Harihara*), *Umā*, *Gaṅgā* and *Vāgīs'varī* (*Sarasvatī*).

Although he was a *Śaivite*, *Rajendravarman* II was very tolerant of *Buddhism*. In his early life he seems to have made a deep study of *Buddhism* and to have decided to remain a *Śaivite*.

'Nothing was comparable to the amplitude of his virtues. Having studied the Buddhist doctrine, he had no false ideas, even under the influence of other masters."

But if *Rājendravarman* II rejected the *Buddhist* doctrine, he appointed as one of his chief ministers a *Buddhist Kavindrārimathana*, who while supervising the construction of the capital and its public buildings, made many *Buddhist* foundations as well as many other works dedicated to *Śiva*. The inscription of *Bat Chum* dedicates that sanctuary to *Buddha* and the *Bodhi-Sattvas*, *Vajrapāṇi* and *Prajñāpāramitā*. It contains a long panegyric to this minister and a list of his donations previous to that date (960 A.D.) which included,

1. a statue of *Buddha* (*jiva*) at *Jayantadeśa*
2. a *Lokanātha* and two devis at *Kūṭeśvara and*

35 Mebon inscription, Verse, 172.

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3. an image or *Jiva* and a *Divyadevī*, *Prajñāpāramitā* with *Śrī Vajrapāṇi* at the *Mebon*. Referring to *Coedes*, Briggs opines that his liberation was in line with the current tendency toward the syncretism of *Śaivism* and *Mahāyāna Buddhism*.[36]

His inscriptions show that the worship of other deities was not neglected. A domain was granted to *Viṣṇu* and Lakṣmī and statues of Viṣṇu and *Brahmā* were erected at *Kūṭeśvara*. Considering the great veneration which *Rājendravarman* II had for *Śiva* it seems possible that he gave final touches to the Bayon which sheltered the national deity *Devarāja*.

Another notable event of the reign of *Rājendravarman* II was the introduction of perpetuating the memory of ancestors, of worshipping deities in images fashioned after their likenesses. During his reign, the worship of ancestors appears to have taken a peculiar manifestation. We find pyramid temples, which had never been central Mounts, consecrated to the *liṅgas* of a king after his death and during his life *Mebon* and *Pre Rup*. The latter two temples seem thus to have been shrines of the *Devarāja* during the life of the king and, including the former, funerary temples after his death. The central shrine at *Baksei Chamkrong* was dedicated to *Harṣavarman* I after his death, those of *Mebon* and *Pre Rup* respectively, to *Rājendravarman* (*liṅga* of *Rājendravarman* II) and *Rājendrabhadreśvara* (also a *liṅga* of *Rājendravarman* II associated with the tutelary deity of the *Kambuja*. The images of ancestors were here found in the other four towers of the quincunx. These sanctuaries indicate that a pyramid-temple could be devoted, in part at least, to the cult of ancestor worship. It also indicated that more than one image of the *Devarāja* could exist during one reign and that such an image could be set up to revive a cult in a pyramid temple not the central Mount. M.M. Ghosh identifies it with the hall of images, mentioned in the *Pratimā-nāṭaka* ascribed to *Bhāsa*.

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36 AKE, p. 133, cf. also JA Ser 10, 8(12), p. 223-224.

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Death

After a reign of twentyfour years, he died in 968 A.D. and received the posthumous name of *Śivaloka.*

Estimate

Rājendravarman II was praised lavishly by the following inscriptions: —Verse 40 of the *Baksei Chamkrong* inscription says in the following manner:—

"He surpassed other kings by his royal power."

Verse 42 of the above inscription narrates:—

"His beauty, naturally charming, giving joy to thousands of eyes, much surpassed the beauty of *Smara* (love), which excited the great anger of *Śiva.*"

Verse 18 of the *Mebon* inscription tells:—

"From his infancy, he was complete in talents."

Verse 24 of the same inscription says:—

"Like the grace of spring in the gardens, like the fulness of the moon, so arose, ravishing, splendid, the beauty of his fresh youth."

Verse 99 of the same inscription tells:—

"Always in movement , attractive , omnipresent , strong, large , opposing order to the turbulent, his glory seemed made of great elements."

Verse 100 of the same inscription narrates:—

Eloquence, valour, beauty, grace, depth, sweetness, goodness, these (virtues) and still others, he was the sole depositary of them, and by the creator, he was created still superior in energy and intelligence."

Verse 23 of the *Pre Rup* inscription refers to:—

"It was play for him to break into three a large bar of iron, by striking it lightly ,with a single stroke of his sword, as if he had struck a banana stalk.

What use to talk (of the stroke of his sword) in the body made of flesh of the enemy.

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SECTION III

THE INSCRIPTION—MEBON[1]

Introductory

This beautiful stele, broken into several parts, of which one is missing, was excavated by M. Marchal in October 1922, in the monument of Mebon, near *Angkor Thom*, following the discovery, made in that place by M. Groslier of a fragmentary inscription. It was found in the central passage of the *gopura* E, of the exterior enclosure. It has been reinstalled in an upright position, quite near to that, in a spot where the flagging showed the mortise corresponding to the lower bolt. The inscribed part measures Im. 70 in height, 1m 20 in breadth. with a thickness of Om 13. The base is ornamented with a decoration of lotus-petals Its upper is bracketed with it. These two faces respectively contain 57 and 58 lines well engraved height Om.

The entire text is in *Sanskrit* and in verse. Each line, encloses according to the metre; one or two stanzas separated by a finial, the inscription is thus composed of 2:8 verses written in the following metres.

Śārdūlavikrīdita, I-IV, IX-X, XII,
Vasantatilakā , V-VIII,
Sragdharā, VIII, XI ,XIII, CCXVIII,
Indravajrā Upendravajrā, *Upajāti*. XIV-CIV, CCVI-CCXVII,
Śloka-CV-CCV(I).

The inscription is dated in 874 Śaka (952A.D.), the lst day of the bright fortnight of the month of *Māgha*. It is consecrated to the eulogy of *Rājendravarman* and enumerates some of the religious foundations of this king, notably a dona-

1 BEFEO, Tome XXV, 1925. p. 309-352.

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tion to the *Liṅga Siddheśvara,* situated at *Śiddhaśivapura*; the erection, at the same place, of a *liṅga* and two images of Pārvatī; finally, at *Mebon* itself, the erection of several idols, *Śiva, Pārvatī, Viṣṇu* with *Brahmā,* and eight *liṅgas.*

The specific object of the record is contained in 10 verses (cci-ccx) ; the rest of the stele is occupied by laudatory formulae and the final objurgations. The only important information which we can glean from the interminable panegyric of *Rājendravarman* concern his predecessors. According to stanzas VIII-XIII, he was the son of *Rājendravarman* and *Mahendradevī* : the first, king and son of the king, governed a kingdom the name of which has unfortunately disappeared, except that of the final 'pura', (XII) ; the second was a grandniece of *Bālāditya,* king of king of *Aninditapura,* builder of a Śaivaite foundation at *Svargadvārapura*[2] the latter was descended from the race of *Kauṇḍinya* and *Somā.* The genealogy can be summed up in the following table:

Kauṇḍinya- Somā

Bālāditya king of *Aninditapura*	N. daughter
	Sarasvatī married, *Viśvarūpa, Brāhmaṇa*
	Mahendradevī, married *Mahendravarman*
	Rājendravarman.

Now, according to the inscription of *Baksei Chamkrong, Rājendravarman* was the son of *Jayavarman* IV, son of *Indravarman* I and brother of *Yaśovarman.* One should conclude from it that *Mahendravarman* is another name of *Jayavarman* IV, perhaps that which he bore as a feudatory king, before ascending the throne of *Kambuja.* One would say that the above

2 The text does not clearly say whether *Mahendradevī* was the daughter of *Sarasvatī,* niece of *Bālāditya,* but the fact that she immediately followed this last in the genealogy does not allow us to doubt the same.

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genealogy is contrary to that of *Bakṣei Chamkrong*[3] a *Mātṛvaṁśa*, a descendance in the female line. We should also note (St.-CXLVI) the mention of a victory of *Rājendravarman* the king of *Campā*, the capital of whom he burnt and (St.CLXXII) that of the study of the *Buddhist* doctrine which he had done over (*Buddhvā Bauddham matam*).

TEXT

A

I. (1) traiguṇyāḍhyaśikhīndubhāskarakara-
pradyotanodgīthajair
agryaiḥ padmajakañjadṛktrinayanair
adhyāsitaiś śakti [bhiḥ]/
saṃrodhasthitisambhavātmarataye
bhinnas tridhaiko pi yas
tasmai nityacite Śivāya vibhave
rājñorthasiddhyai namaḥ//

II. (2) rūpaṃ yasya navendumaṇḍitaśikhan
trayyāḥ pratītaṃ paraṃ
vījaṃ Vrahmaharīvśarodayakaraṃ
bhinnaṃ kalābhis tridhā/
sākṣādakṣaram āmananti munayo
yogādhigamyan namas
saṃsiddhyai praṇavātmane bhagavate
tasmai Śivāyāstu vaḥ//

III. (3) ekā...prāk kalahaṃsavibhramagatiḥ
kāntonmadā yā satī
bhittvāṅgaṃ gaganodgatātmarataye
yā tānavatvaṃ punaḥ /
padmaṃ mānasasaṃbhṛtam nijaruci-
projjṛmbhitaṃ bibhratī
sā Śaktiś Śivas [yā] ṅgatodayakarī
Gaurī parā pātu vaḥ //

IV. (4) yenaitāni jaganti yajvahutabhug-
bhāsvannabhaḥsvannabhaḥ-
kṣityambhaḥkṣaṇadākarais svatanubhir
vyātanvataivāṣṭabhiḥ /

[3] JA. May-June, 1909, p. 486.

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uccaiḥ kāraṇaśaktir apratihatā vyākhyāyate nakṣaraṃ
jīyat kāraṇakāranaṃ sa bhagavān
ardhenducūḍāmaṇiḥ //

V. (5) Nārāyaṇan namata yo vibhutāṃ vitanvan
lokatrayan tripadalaṅghitamātram eva /
dṛṣṭvā turīyapadam āpt [u] mivādhunāpi
nidrācchalena vidadhāti samādhim abdhau //

VI. ambhojabhūr jjayati yo vadanaiś caturbhir
oṅkāravāridaravaṃ samam ujjagāra /
(6) kṣetrāhitan tribhuvanodayapūraṇārtham
utsūnatām iva nayan nijavījam ādyam //

VII. mandāṁśumaṇḍalavinirggatavāridhārā
Mandākinī jayati dhūrjjaṭimā dhṛtā yā /
mūrddhnā nagendratanayārddhaśarīrasandheḥ
premānuvandhamiva darśayitum prakṛṣṭam //

VIII. (7) āsīd ānīrarāśer avanīpatiśiroratnamā-
lārccitāṅghrir
Vālādityābhidhānopyarikulakamalo
paplavākhaṇḍacandraḥ /
S[o] mākauṇḍinyavaṃśāmvaratalatilako
bhūpatir bhūrikīrttir
ddordaṇḍoddyotitāninditapurabharitāṃ
rājyalakṣmīṃ vahan yaḥ //

IX. (8) Proddṛptadviṣatṝn dadhad yudhi vadhūvai-
dhavyadīkṣāvidhim
vaddhnan yac śiśirāṃśuraśmiviśadāṃ
satkīrttimālāṃ guṇaiḥ /
Svarggadvārapure Puraṇḍarapura-
prasparddhisaṃvarddhane
sārthvaś śārvvam atiṣṭhipat savibhavaṃ
liṅgaṃ vidhānānvitam//

X. ( ) vrahmakṣatraparaṃparodayakarī
tadbhāgineyī satī
puṇyāṁ nāma Sarasvatīti dadhatī
khyātā jagatpāvanī /
nānāmnāyagirāṃ gabhīram adhikaṃ
pātraṃ dvijānāṃ varaṃ

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sindhūnām iva sindhurājam agamad
yo Viśvarūpam priyam //

XI. (10) Somādye sārabhūte nijakulanivahe
bhūridhāmni vyatīte
Rudropendrāmarendraprabhṛtīsuravarais
saṅgate nandanārtham /
tadvaṁśakṣīrasindhoḥ pravikaritayaśaḥpārijātābhijātā
lebhe janmāvadātā bhuvanahitakarī
yā dvitīyeva Lakṣmīḥ //

XII. (11) yā nāmnāpi Mahendradevyabhihitā
bhūbhṛtsutaiveśvarī
devī divyavilāsinībhir asakṛt saṅgīyamānastutiḥ /
bhāsvadvaṃśa—— purādhīśāvanīśātmajo
yāṁ saṁprāpya Mahendravarmmanṛpatis
sārthām adhād īśatām //

XIII. (12) Lakṣmīṁ tīkṣṇetarāṃśor adhikam adharayan
dhvastadoṣāndhakāro
vaddhnan padmānuvandhaṁ prakaṭitatapasā
tena patyā prajānām /
devyān tasyām [Adi] tyān divasakara
ivotpāditaḥ Kaśyapena
śrīmadrājendravarmmāvanipatir abhavat
tejasām ākaro yaḥ //

XIV. (13) dugdhāmburāśer iva pūrṇṇacandraś
caṇḍāṁśuratnād iva citrabhānuḥ /
śuddhānvyād yo nitarāṁ viśuddhaḥ
Prādurbabhūvākhilabhūpavandyaḥ //

XV. tejaḥprakāśas tamaso vināśo
diśāṃ prasādaḥ sphuṭatā kalānām /
yattigmatejas tuhināṁśukṛtyaṃ
yenodaye tan nikhilaṃ vitene //

XVI. (14) ramyo pi samyakprasavena saumyaḥ
Santānakas santatam udgatena /
mahāphalaṁ yaṁ samavāpya bhūmnaḥ
ruroha koṭiṃ ramaṇīyatāyāḥ //

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XVII. vivarddhamāno' nvaha [mi] ddhakāntir
vapurviśeṣeṇa manohareṇa /
yas sarvvapakṣodayam ādadhānas
tiraccakāraiva himāṁśulakṣmīm //

XVIII (15) yaś śaiśave py āśu tathā kalābhiḥ /
pūrṇṇo' nvahaṁ śabdaguṇe tidīptaḥ
yathā kalāvattvam apīndulabdhañ
jāḍyānvitaṁ dūram adhaścakāra //

XIX nirasya doṣā [n pra] saraṃ sphurantī
prakāśitārthā bhuvane śnuvānā /
vidyānavadyena mukhena yasya
prāk saṃgataivāsa dinasya dīptiḥ //

XX. (16) āsādya śaktiṃ vivudhopanītām
māheśvarīṃ jñānamayīm amoghām /
kumārabhāve vijitārivarggo
yo dīpayām āsa mahendralakṣmīm //

XXI. Pṛthupratīta (pra) thitaguṇaughais
sadvaṃśajātam prathane pradhānam /
dhanor mahat kṣatrakulañ ca tulyaṃ
yaś śikṣayā nāmayati sma tuṅgam //

XXII. (17) śiṣṭopadiṣṭam pratipadya sadyaḥ
kṣetraṃ yam utkṛṣṭamakṛṣṭapacyam /
śraddhāmbhasā siktam arukṣad uccais
śāstrasya cāstrasya ca vījam agryam //

XXIII. yas sarvatas sarvaguṇān paṭimnā
ruces sadā dhāraviśeṣam ujjhan /
upādade lokahitāya bhāsvān
rasān iva pratyaham astatandriḥ //

XXIV. (18) udyānabhāgasya vasantasampad
ivāmṛtāṁśor iva paurṇamāsī /
āmuṣṇatī yasya viśeṣaśobhā
samujjajṛmbhe navayauvanaśrīḥ //

XXV. yatrāpi puṃlomahataḥ prakṛtyā
nirūpitaṃ lakṣaṇam astaśeṣam /
kenāpyasāṃkhyāgamavad vibhāvyaṃ
prakāśayām āsa maheśabhāvam //

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XXVI. (19) Bālyāt pravṛddham prabhṛtiprabhūtaṃ
yad yasya saundaryyam ananyalabdham /
dhruvaṃ vidhātāvayavıcakāra
tad rañjayan yauvanakāntim ṛddhām //

XXVII. nirudhyamānas satatam manobhūr
yyasya sphuṭe nūtanayauvane pi/
saundaryyasandarśanajātalajja
ivāntikan nopasasarpa darppāt //

XXVIII. (20) yasyāṅgalāvaṇyam ananyarūḍhaṁ
dṛṣṭvā Ratiḥ premanimīlitākṣı /
manye na mene patim ātmanınaṃ
pinākinetrāgniśikhāvalīḍham //

XXIX. dhanurvvikarṣapratatoruśaktir
yuvapravıro yuvarājalakṣmın /
ayonijāṃ yo janakopanītāṃ
Sītāṃ satīṃ Rāma ivoduvāha //

XXX. (21) yadārkkabimbād iva hemakumbhād
ambhomṛtenāgalatābhiṣekaḥ /
tataḥprabhṛty eva vivṛddhibhājā
bhūtaṃ himāṃśor iva yasya lakṣmyā //

XXXI. snānāmbubhis tıvram amantravandhyais
tejonalo yasya samedhate sma /
tatsparddhayevāśrujalaiḥ patadbhir
ddviṣām samaṃ śokahutāśano pi //

XXXII. (22) alaṃkṛtenākṛtakaiś śrutādyair
hṛdyair nnijāṅgaiś ca nisarggakāntaiḥ /
agrāmyabhūṣopacayena yena
vibhūṣaṇam maṅgalam ity upāttam //

XXXIII. navāṃ navāṃ dhyānamahābhiṣeke
yo bhuktaratnābharaṇo babhāra /
pītāmbhasaḥ Kumbhabhavena Lakṣmīm
ambhonidher udgataratnarāśeḥ //

XXXIV. (23) uccāvacair uccapadādhirūḍhair
grahair bhiyeva kṛtavigraho pi /

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āropito yas svayam apy akāṅkṣas
siṃhāsane hāṭakaśailatuṅge //

XXXV. yasyāṅgakānteḥ kva tathānavadyaṃ
vidyeta manye py upamānam anyat /
saṃkrāntam ādarśatale pi bimbam
anarham ādhāravaśān nijaṃ yat //

XXXVI. (24) yatrābhiṣikte patatāmbhasārdrā
Vasundharā vāridhicārukāñcī /
ūrdhvīcakāraikam ivātapatraṃ
yaśassphurac candrakalāvadātam //

XXXVII. svalakṣaṇalakṣitasarvvasampat-
phalaṃ samākhyāti puro vipākam /
yasyāśiṣo vipragaṇaprayuktāḥ
kṛtānuvādā iva sambabhūvuḥ //

XXXVIII. (25) dvirephamālā iva pārijātān
dhiyo munīnām iva cātmayogam /
vyāpāram anyañ jagatāṃ vihāya
dṛśo dvitī (yaṃ) pratipedire yam //

XXXIX. itas tato vidyud ivādyutaś śhrīs
tāvan nṛpāṇām pracalā prakṛtyā /
ramyā carat prādurabhūn na yāvad
yadīyayātrāsamayo nirabhrā //

XL. (25) tīvrāstranīrājanarājitaśrīr
ddīpto mahāmaṇḍaladīkṣayā yaḥ /
vidyāṅgamantraiś ca kṛtātmaguptir
asā [dhaya] t siddhim udārabhūtim//

XLI. yasmin vidhaty apracalatpatākāṃ
patākinīṃ digvijayāya yāti /
dvidrājalakṣmiḥ pracacāla pūrvvaṁ
urvvī tu paścād valabhāragurvvī //

XLII. (27) niśamya Saumitrim ivābhiyāne
bhigarjjitan nirjjitameghanādam /
tūryyadhvaniṃ yasya daśāsyatulyair
dūrād dviṣadbhir vibhayāṁ babhūve //

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XLIII. pratāpavahner iva dhūmajālaṁ
valoddhutaṁ yasya rajaḥ prayāṇe /
apy aspṛśad vairivilāsinīnām
udaśrayām āsa vilocanāni //

XLIV. (28) kṣamān nipīḍya prathamaṁ pravṛttaḥ
srotāṁsi kāluṣyam atho rajobhiḥ /
yāne nayan yasya samutpapāta
saṁghac camūnām iva vaddharoṣaḥ //

XLV. kīrṇṇaḥ kvacid bhañjitabhūmibhṛdbhir
anvāsyamānaḥ paravāhinībhiḥ /
kvacic ca yasya prataṭaḥ prayātuḥ
svarvāhinīmārgga ivāsa mārggaḥ //

XLVI. (29) viyat— — Varaṇan janānāṁ
ceṣṭāsv aśaktiṁ vihataṁ prakāśam /
yad yat pradoṣas tanute tamobhis
tat tac cakarārīṣu (sva) valair yyaḥ //

XLVII. Vitatya pakṣadvayam āttanādaṁ
yasmiṁ rayāt tārkṣya iva prapanne /
dviṇnāgavṛṇdaṃ hatavīryyasampad
gantavyatām ūḍhatayāvatasthe //

XLVIII. (30) Mq.

XLIX. Vāṇāsanaṁ bibhrati yatra yuddhe
śuddhe śaratkāla ivābhidṛṣṭe /
itas tato līnatayāśu moghā
meghā ivāsan laghavo narendrāḥ //

L. (31) Toute la stance mq. , Sauf le dernier
mot : abhimanam //
satyavimūḍhasya pataṅgasāmyaṁ
sametya sānanda ivārivarggaḥ /

LI. satyavimūḍhasya pataṅgasāmyṁ
sametya sānanda ivārivarggaḥ /
yadbāhudaṇḍāraṇijañ jvalantaṃ
tejonalaṁ yadvipade bhiṣede //

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LII. (32) a, b, c mq.; d:.....ṇān nabhasi pravṛddhaḥ//

LIII. nijāsanaṃ prāpya ripūn nirasya
ruddhvā marudvartma manorayañ ca/
Vijitya yasyābhyasatovatasthe
pyatandra.....//

LIV. (33) a, b, c, mq.; d: vāṇais samaṁ saṁyati sañjahāra//

LV. śilīmukhā mūrddhani cāpamuktā
jhāṁkāraraṁgā dviṣatāṁ nipetuḥ/
svassundarīvastralatāvimukta –
mandāragandhānugatās tu yasya//

LVI. (34) a-b mq.
.....tu vandhañ
cakartta bhūbhṛnnivahottamāṁgam//

LVII. śastravraṇāsraśrutidhārayādrau
ruddho hyarīndrair yudhi yo didīpe/
dviṭchāyayācchādita eva bhānur
bibhrat tanutran tyajati svadīptim//

LVIII.(35) a—b mq.
————————[dh] rvvāryyavikīrṇṇakīrttir
daśānanan durhṛ lam unninaya//

LIX. na svīcikīrṣur yudhi cakricakraṁ
bajrañ ca no bajrabhṛto pi jiṣṇuḥ/
yaś śhaktiyukto nu maheśvarāstraṁ
sudussahaṁ prāpya jitārivarggaḥ//

LX. (36) a—b mq.
————tan tv asya vilāsinīnām
abhidyatārād dhṛdayaṃ svayañ ca//

LXI. yo mathyamānas samare' rivīrair-
ggāmbhīryayogān na jahau prasādam/
hrado hi kāluṣyam upaiti bhogāt
stamveramair amvunidhir nna jātu//

LXIII. (37) a—b mq.
didyute vidyud iva sphuranty a-
jihvāpi jihveva bhujoragasya//

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LXIII. snigdhāsipātapratighātahāne
muṣṭer llaghutvāt smṛtivibhramād vā/
punaḥprahāreṇa kṛte' ripāte
bhujāpavādaṁ bubhuje bhṛśaṁ yaḥ//

LXIV. (38) a—b mq.
divyāṅganānām avatāraṇārthaṁ
saupānasaṁpattim ivākarod yaḥ//

LXV. randhre' bhiyogaṁ nijapakṣarakṣāṁ
vibhajya yo dūṣaṇasādhanābhyām/
hṛtottaraprākramam ātatāna
kurvan paṭun niṣpratibhaṁ vipakṣam//

LXVI. (39) a mq.
.....tatayā phalatvam/
vidher vvidheye viparītavṛtter
vṛttaṁ kṛtī yo' nucakāra yuddhe//

LXVII. sakhyānunītāpi sadābhimukhye
prāgalbhyam icchaty api śatrusenā/
parāṅmukhī vīkṣya babhūva dūrād
vadhūr nnavoḍheva samidratau yam//

LXVIII. (40).....c.
śl (i) ṣṭe mahājau vijayakriyā (ṁ) ca/
nāpārthako vikramasampad eti
yo yuktam uktaḥ khalu yuktividbhiḥ//

LXIX. durggābhisaṁparkkavivarṇṇadeho
guhānanālocanaloladṛṣṭiḥ/
yasyārisaṁgho mṛgakṛttivāsā
vane sthitaḥ sthāṇusamo py anīcaḥ//

LXX. (41) .....varasya
manoratho yasya vṛthā babhūva/
norvvi yadurvvīvijigīṣutāyāṁ
vadanyatāyām api nālamarṭhī//

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LXXI. preṅkhatprarūḍhasphuṭavidrumaugho
hares samākrāntinimagnanāgaḥ/
antarvvanair durggatayābdhitulyo
yasyārideśo' pi jahāti lakṣmīm//

LXXII. (42) .....rthasiddhim
udyogayuktas triguṇasya vṛddhyai/
diśaś catasro viditaprayāmā
jagrāha vidyā iva vālabhāve//

LXXXII. Kṛtāvakāśaṁ bhuvane vibhutvād
aspṛṣṭam anyair guṇibhir mahīyaḥ/
saṁvyaśnute śabdaguṇânuvandhaṁ
yaśo yadīyaṁ kham ivākalaṅkaṁ//

LXXIV. (43).....kṣayakarocitāṇgīṁ
prāk suśrutācaravicaraṇābhiḥ/
niśśeṣadoṣakṣapaṇe' tidakṣo
yaṣ ṣaḍrasāṁgair dharaṇiṁ puposa//

LXXV. tad eva tejo vijitānyatejaḥ
pūrvvaṁ mahanmaṇḍalam eva tac ca/
bhṛśaṁ didīpe mahadādhipatyaṁ
yaḥ prāpya bhāsvān iva madhyam ahnaḥ//

LXXVI. (44)—— nādrīndramudīrṇasiṁhaṁ
yatrādhirūḍhe sati tīvradhāmni/
na tārakāḥ kevalam astabhāso
patan nṛpāṇāṁ maṇimaulayopi//

LXXVII. ekatra śubhrepi śaśāṅkaśobhe
samuddhṛte yasya mahātapatre/
mahīm aśeṣāṁ pravihāya tāpas
samāsasāda dviṣatāṁ manāṁsi//

LXXVIII. (45) [ci] rāya yadrūpanirūpaṇecchā
sañcoditā nūnam aśeṣalājāḥ/
makhair asaṁkhyair animeṣabhūyaṁ
bhūyo'sbhyavāñchan nijavāñchitāptyai//

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LXXIX. lakṣmīn didṛkṣus sahajāṁ suhṛtsu
yathākramaṁ sa kramayāñcakāra/
sadarppaṇāṁ yo maṇidarppaṇeṣu
cchāyām iva svāṁ paribhuktabhūṣaḥ//

LXXX. (46) yasyātitejiṣṭhatayāsa ntir
nnitāntam ṛivi na yathā pareṣām /
muktvārkkacandrau ca gatir gṛahāṇāṁ
pratīpavakrānyatamasya yasya//

LXXXI. sanmantramūlaiś caturaś caturbhis
sāmādibhir yyo vividhaprayogaiḥ/
apāyasaṁrodhibhir abhyupāyair
vedaiś ca saṃsādhayati sma siddhim//

LXXXII. (47) sadāpi mūlaprakṛtiḥ pratītaś
citraṃ mahat karmma ca darvayan yaḥ/
ṣāḍguṇyayogāt triguṇaṃ pradhānam
atulyam ācaṣṭa vināpi vācā//

LXXXIII. prāyeṇa jihmopi vidhir vvidheye
mantraprabhūtsāhaviśeṣaśaktiḥ/
apāyadṛṣṭeḥ pratikūlapakṣes
nukūlayām āsa bhiyeva yasya//

LXXXIV. (48) trivarggasaṁsarggasuhṛdbhir ārād
raṣṭre guṇaughair avabhartsyamānāḥ
doṣā rūṣevāśu vipakṣapakṣam
aśiśriyan yasya guṇāśrayasya//

LXXXV. nirbhidya sadyaḥ svam avadyam udyan
yo nyāyino snyān vininīya yuktyā/
tamāṃsy api ghnan sakalaṁ kalaṅkam
upekṣate svaṁ kṣaṇadākaro hi//

LXXXVI. (49) śucāsanād avyasanāc ca yasya
prajā sujātā na, vipattiśaṅkā/
Ajātaśatror api rājaputrī
duśśāsanāt prāpa parāṁ purārttim//

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LXXXVII. chidrapratīkṣāpraśamāttaśīlās
sudurddharāḥ khaṇḍitadhāmabhiś ca/
yaṁ pārthivaṁ pātram avāpya lakṣmyās
sthesṭhā ivāpas suvidagdham āsan//

LXXXVIII. (50) yaś śaktisiṁhīṁ paritaś carantīṁ
Vidrāvya hiṁsrām arivarggamārgge/
vṛṣeṇa yogād uditaprajāṁ tāṁ
puposa lakṣmīṁ mahiṣīm avāpya//

LXXXIX. ajīgaṇat sūrigaṇostirājñāṁ
sahasradoṣaṁ dhuri Kārttavīryyam/
yadā tadā sarvvaguṇair anūne
nūnaṁ kathā kā punar eva yasmin//

XC. (51) divaḥpṛthivyor api gīyamānāñ
jiṣṇor yaśo py arjjitavīryyasampat/
karṇṇāsukhaṁ śrotrasukhasya śaṅke
yasyopamārhaṃ yaśaso na jātam//

XCI. ākrāntadigvyomni payomucīva
prāgarjjite yasya yaśasy a [n] āttam /
na kevalaṁ ratnam upāyanan drāk
prādād gajādyañ ca vidūrabhūmiḥ//

XCII. (52) lakṣāddhvarotthaiḥ sthagayadbhir āśā
dhūmair niruddhvārkakarākarair yyaḥ/
divañ ca śātakratavīñ ca kīrttiṁ
malīmasatvaṁ yugapan ināya//

CIII. yaddhūmasandarśanato snumānam
agnes tad eva vyabhicāram uktam/
navan tu tad yan makhadhūmadṛṣṭau
vṛṣṭer vasūnām anumānam eva//

CIV. (53) svayaṁprapannābhir ayācamānaṃ
pūrṇṇaṁ susampadbhir ivādbhir abdhiṁ/
riktospi yaṁ prāpya yatheṣṭapūrṇṇaḥ
punar vvavarṣābhra ivārthisārthaḥ//

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XCV. cakṣurmmanohāryy api darśayac ca
karāgraśobhām api sadrasārdram/
yasyendubimbaṁ śubharaṅgavṛtter
nṛttopamārhan na kuraṅgaduṣṭam//

XCVI. (54) chāyāśṛtospy anyanṛpo vijetuṁ
dṛptadviṣoslaṁ kim uta svayaṁ yaḥ/
āstāṁ ravis saṁkramitorutejās
candro na kiṁ santamasāny udasyet//

XCVII. sandarśayām āsa tathānyabhūṣā
na bhūriśobhāṁ maṇidarppaṇaṁ ca /
[r] ājñāṁ yathājñānijakarṇṇapūri-
kṛtā yadīyā nakhadarppaṇaśrīḥ //

XCVIII (53) anyo pi san kenacid eva tulyo
guṇena no yanmahimānam āpa /
nṛttavrato yāti hi nīlakaṇṭhaḥ
na tāvataiveśvaratām mayūraḥ //

XCIX. sadāgatiḥ snehakarī vibhutvaṁ
bibhraty adabhraṁ dadhatī prakāśam /
pṛthvī yadīyā racanāñ javatsu
dhatte mahābhūtamayīva kīrttiḥ //

C. (56) vadanytāśauryyavapūrvvilāsa-
gāṁbhīryyamādhuryyadayādayo ye /
teṣām ivaiko nilayaḥ prayatna-
dhiyādhiko yo vidadhe vidhātrā //

CI. pratītavīryyo bhuvi Kārttavīryyo
vīryyaṁ yadīyaṁ dvibhujorjjitam prāk /
vīkṣeta ced ātmabharāya janye
manyeta manye svasahasrahastān //

CII. (57) dūrāt pratāpair ddviṣatāṁ vijetur
yasya svayuddhan nitarāṁ durāpam/
gandhadvipasyeva madotkaṭasya
vitrāsitānyadviradasya gandhaiḥ //

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CIII. vihāya saṅgaṁ paradevatāsu
śraddhā ca bhaktiś ca parā yadīyā /
Śrīkaṇṭham utkaṇṭhatayā prapanne
Gaṅgābhavānyāv iva devadevam //

B

CIV. (1) saundaryyasargg.....vidhātā...../
jātarūpamayastambha [m] yam eka [m] bhuva.. //

CV. itthaṁ kṛto mayā Kāmo dagdha [ḥ] kila Pināķinā /
itīveśvaratān nīto vidhātrā yostisundaraḥ //

CVI. (2).....vidyā...../
.....[ca] turāsyaprajā [pati] m //

CVII. lakṣmīṁ vakṣassthale kṣiptvā
kīrttiṁ pāre payonidheḥ /
vidyayā kāmato reme
vṛddhayaiva yuvā pi yaḥ //

CVII. (3) jugopa gāṁ Vaśiṣṭhasya
Dilīpa [ḥ] prāk prajecchayā /
labdhvā prajās svavīryyeṇa Bhārggavīyas t.....m //

CIX. bhuvanāplāvanodvele yatkīrttikṣīrasāgare /
chāyāvyājena bhūr bhītyā nūnam indum upāśritā //

CX. (4) sahasrabhogabharito va.....bhavospi yaḥ /
anantaguṇayuktopi vinatārttiḥ [ito] bhṛśam //
ūrvvīm āvṛṇvatāmbhodhimekhalābhogamanditām

CXI. ekacchatreṇa mahatā merur yyena vṛthākṛtaḥ //

CXII. (5)kalikaṇṭakasamparkkād
āskhala [n pā] dahānitaḥ /
dharmmaḥ kṛtārthārrāmstu
yaṁ samāgamya susthitaḥ //

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CXIII. yasya vīryyānilodhṛto
dhāmadhūmadhvajo yudhi /
dviḍvadhūnāṁ vidhūmospi
vāṣpadhārām avarddhayat //

CXIV. (6) acirabhānibhāriśris stheyasyā...d yam āśritā /
guṇānubandhabaddhāpi kīrtti.....pradigdrutā //

CXV. rūḍhaḥ Śrīnandane yasya raṇe raktāsipallavaḥ /
bāhukalpadrumo dikṣu yaśaḥpuśpam avākirat //

CXIVI. (7) yad yena dṛptadantīndradantanirghātatāḍitā /
ruṣevo [r] vvī mahāsatvān rajasātandram āvṛṇot //

CXVII. samididdhe kṛpāṇāgnau mantrasādhanavṛṁhitaḥ /
hṛtvārivaktrapadmāni yaś sāmrājyam ajījanat //

CXVIII. (8) dṛḍhospy adhṛṣyasattvospi tuṅgospy unmūlite /
mathanesnantavīryyeṇa yo na bhūbhṛtkulodgataḥ //

CXIX. tṛṣiteva dviṣāṁ lakṣmiḥ
pluṣṭā tejogninā bhṛśam /
yasya puṣkarajāṁ dhārām
prāpya cikṣepa no kṣaṇam //

CXX. (9) pādāmbujarajo yasya
caritānukṛter iva /
.....bhūbhṛdvarāṅgeṣu
[pa] daṁ datvā śriyaṁ dadhau//

CXXI. nidrāvidrāṇadṛkstrīvaj jaṭhareṇāvahat prajāḥ /
Harir yyas tu hṛdaiveśas subodhasphuṭapauruṣaḥ //

CXXII. (10) dṛptārīndra [m] v [i]
jityājau yosnujagrāha tatkulam /
.....r
bhinnebhendro mṛgādhipaḥ //

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CXXIII. nistriṁśavallabhaṁ vaddhvā
guṇayuktais tu mārggaṇaiḥ /
ṛjubhir yyo vijityārīn
bhejesrthān ṣaḍguṇair iva //

CXXIV. (11) nipītan Nīlakaṇthe [na]
kaṇṭhālaṅkṛtaye viṣam /
vivudhānā [m].....rthantu.....
o dvāntaṁ vacomṛtam //

CXXV. sāndrair yyasyādhvare dhūmair
ūrdhvagaruddhadṛṣṭibhiḥ /
vraddhnosdhunāpi digbhrāntais
svadhuryyair bhrāmyate dhruvam //

C XXVI. (12) sa.....ya dhāma.....yo
dviṭsamidbhis saminmakhe /
[a] kṣīṇān dakṣi [ṇām] kīrttim
di [g] dvijebhyas samādiśat //

CXXVII. dviṣatāṁ nyastraśastrāṇām
praṇāmaśithilīkṛte /
cāpasyaiva guṇe yasya
viratir na tu dhanvinām //

CXXVIII. (13) suvṛttospi suhṛddhuryo
bhujo yasya mahībhujaḥ /
durhṛdām asuhṛ [dām ca] pratītas sarvvadā raṇe//

CXXIX. ekadravyāśritam bhāvaṁ
jñātvā dviḍjātibhāvitam /
kārmmukeṣūcitaṁ karmma
saviśeṣaṁ vyadhatta yaḥ //

CXXX. (14) śūlinādhyāsitāṁ bhakti-
gaṁbhīrāṁ yasya hṛdguhām /
tannetrānalabhītyeva
viviśur nānyadevatāḥ //

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CXXXI. rāmāṇāṁ hṛdayā rāme
tiṣṭhantaṁ kāmataskaram /
prajihīrṣur iva śrānto
yo viveśa muhur muhuḥ //

CXXHII. (15) yogodyato pi yac śāntau
nāmnaiva dviḍbhayaṅkaraḥ /
dūrād dhi rājasiṁhasya
gandhaṁ ghrātvā dvipā drutāḥ //

CXXXIII. mantravīryyaprayogāḍhyam
prāpyānanyavareva yam //
kṛtārthā kāmadā pṛthvī
karajāmarddamārddavāt //

CXXXIV. (16) yuktir etāvatā tyaktā
kāntiratneṣpi darśite /
yaj jagaccittasarvvasvam
[ā] hṛta [ṁ] yena sarvvadā //

CXXXV. nyastaśastro vane supto
Harir yyogaparoṣpy ajaḥ /
kāntārddhaneadharo (?) Rudro
yañ jigīṣuṁ smarann iva //

CXXXVI. (17) sphuṭāsīndīvarasrasta-
raktamadhvasavecchayā /
dviṭchrir bhṁgīva babhrāma
yasya dormrādasannidhau //

CXXXVII. nakṣatrakulasampannaṁ
bhūtānām avakāśakṛt /
vyomevāripuraṁ yasya
śabdamātreṇa lakṣitam //

CXXXVIII. (18) śarākarmakulo yasye
vāhinīdurggasaṁgataḥ /
vane khaḍgasahāyoṣris
saṁyatsaṁstha iva drutaḥ //

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CXXXIX. vairiṇo dhyānaniratā
vītarāgā guhāśayāḥ /
yasyeśasyāṅghriyogena
vinā nālaṁ vimuktaye //

CXL. (19) kāhaṁ bharttrā parityaktā
śvāpadais sthātum utsahe /
itivāripurī yasya
prāviśad dāvapāvakam //

CXLI. yasya satvavato vīryyaṁ
raṇe dṛṣṭvā dviṣadgaṇaḷ /
sattvepsayeva siṁhādi-
yuktamanvavasad vanam //

CXLII. (20) madonmattospi tuṅgospi
niyojyo dharmmasādhane /
itībhendragaṇo yena
dvijebhyo sdāyi bhūriśaḥ //

CXLIII. vibhaktiprakṛtīnāṁ yas
saptadhā vidadhāt pade /
taddhitārthaparaś cāsīd
āgamākhyātakṛtyavit //

CXLIV. (21) pratāpānalasantaptā
śaṅke dāhābhiśaṅkayā /
āplāvitāsakṛd dhātri
yena dānāmvuvṛṣṭibhiḥ //

CXLV. sumanohāriṇī yasya
guṇair vvad [dh] ā vikāsinī /
lokatrayaśriyādyāpi
kīrttimālā dhṛtādhikam //

CXLI. (22) yasya sāgaragaṁbhīra-
parikhā bhasmasātkṛtā /
Campādhirājanagarī
vīrair ājñānukāribhiḥ //

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CXLVII. vivarṇṇau caraṇau yasya
nṛpamaulimaṇitviṣā /
sarvvavarṇṇānuraktā tu
nirmmalorvvi bhujoddhṛtā //

CXLVIII. (23) kalir ekāntavāmospi
dakṣiṇo yasya śāsane /
drutārīn anududrāva
tejonalabhayād iva //

CXLIX. tathā nīranidher yyena
kṣoṇī niṣkaṇṭakī kṛtā /
nādyāpi skhalitā kīrttir
yathaikā sarvvato gatā //

CL. (24) guṇeṣu mukhyayā vṛttyā
gauṇyā dravyeṣv avarttata /
gaṇanāpi mataṁ yasya
kāśyapīyam anujjhataḥ //

CLI. yathākāmaṁ dviṣadkāmaḥ
kva nilīyo nu nirbhayam /
yad yasya yāne dhūlibhis
sāndhakārīkṛtā diśaḥ //

CLII. (25) prādhvaṁ kṛtā sadā premṇā
vidagdhadhiyam utsukā /
na [n] irāsthata yañ jātu
rājavidyā kulāṅganā //

CLIII. sākṣātprajāpatir dakṣo
dakṣiṇākṣaṇam akṣiṇot /
sakalaṁ sakalaṅkaṁ yaḥ
kalidoṣākaraṁ kṛtī //

CLIV. (26) [sa] dā kṛte makhaśate
yas tatair dhūmanīradaiḥ /
śaradyapi nabhaś cakre
prāvṛṣīva malīmasam //

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CLV. parastrīvimukho yoṣpi
sadācāravicakṣaṇaḥ /
kenāpy ājau paraśrīṇāṁ
pāṇigrahavidhiṁ vyadhāt //

CLVII. (27) yasyenasyānyatejāṁsi
tejasā jayatodaye /
nūnam aurvvānaloṣdyāpi
līno spharddhitayāmbudhau //

CLVII. vaddhā vidhātrāhīndreṇa
riktā nūnam iyaṁ dharā /
yena svakirttiratnena
pūrayitvā vṛṣāṅkitā //

CLVIII. (8) bhinnebhakumbhanirmuktā
muktā yena raṇāṅgaṇe /
rejire vidhavāriśrī
vāṣpāṇām iva vindavaḥ //

CLIX. kīrttināḍāmbudadhvānā
...../
.....n tribhuvanakṣetre
dharmmabījam avarddhayan//

CLX. (29) siṁhena nopamānārho
yasya śauryyeṇa saṁyuge /
tathā hi yadbhiyārātir
adhyaśeta guhāṁ hareḥ //

CLXI. vānirājīvarājāṁśc...../
.....[sa] rojāni niryyānti mukhamaṇḍalāt //

CLXII. (30) ... ...
tejonalasaṁgatā /
kali [m] nyak [ku] rv [v] ati yasya
rājyaśrīr damayanty abhūt //

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CLXIII. yaśov [i] stārasa [ṁ] kṣīptā
kṣiti [r] yya [s] ya...../
...../

CLXIV. .....yam ekam atitejasam /
nūnam ullekhitas Tvaṣṭrā
bhramamāro pya bhāṣkaraḥ //

CLXV. yogyaṁ varaṁ yam āsādya marttyaloke...../
... ... //

CLXVI. (32) [tāra] y [i] trī titīrṣūṇā [ṁ]
gambhīrāpanmahānadīm /
Vedavyāsān na suṣuve
yasya vāk satyavaty api //

CLXVII. ṛjavo guṇasamparkkād āpadāṁ pratighā [takāḥ] /
... ... //

CLXVIII. (33) jīrṇṇāhīndreṇa vidhṛtā
sācaleyan caled iti /
yūni nūnam nyadhād vedhā
yatrāhine vasundharām /

CLXIX. vibhūtir bhūtapūrvvāpi
rājñāñ ca'guṇasaṁha [tiḥ] /
... ... //

CLXX. (34) sambhṛtāḥ kṣmābhṛtāṁ lakṣmīr
ābālyāt kanyakā iva /
yathākālam upāyair yyo
nirapāyair upāyata //

CLXXI. śabdaśāstreṣpy adhītī yo
vinā dvirvvacanam guroḥ /
... ... //

CLXXII. (35) yasyopamānam sañjātan
nakiñcid guṇavistaraiḥ /
buddhvā Bauddhaṁ mataṁ mene
snyatīrthair api nānyathā //

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CLXXIII. kāladoṣāmbudhau magnā
durgge gaṁbhīrabhīṣaṇe /
... ... //

CLXXIV. (36) śubhaṁ śubhaṁyunā yūnā
Manuvartmānuvarttinā /
rasāyanaṁ vinā bhāvi
yena varṣīyasājaram //

CLXXV. viṣvagvikīrṇṇair yyugapad
yasya tejobhir ujjvalaiḥ /
... ... //

CLXXVI. (37) rājñāṁ kṛtyaṁ iti jñātvā
yasya durggasamāśrayaḥ /
na dānavā bhayād abdhim
abhi śete ripur madhoḥ//

CI XXVII. api kāmādayo doṣās
sthāne yena niyojitāḥ /
gu ... ... //

CLXXVIII. (38) manīṣibhir mmanohatya
pivadbhiṣ cāritāmṛtam /
atipānād ivodgīrṇṇam
yasya kāvyair nnijais saha //

CTXXIX. doṣāndhakāravahulaṁ
jagaj jātaṁ yathā yathā /
yasya... ... ... //

CLXX. (39) dharmmeṇa saṁstutānāṁ yo
niṣiddhya jagatām api /
vināśahetun nātasthe
kṣaṇabhaṅgaprasaṅgitam //

CLXXXI. anekakratur apy uccaiḥ-
pado gopatir apy agāt /
akrodhana [s] ya ... ... //

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CLXXXII. (40) Bhṛgumātram api prāpya
vahneḥ pratihataṁ purā /
tejas tv adhākṣīd yasyāpi
mahāntaṁ vāhinīpatim //

CLXXXIII. vadānyas svaśriyan cakre
suhṛtsādhāraṇiṁ harim /
vakṣonikṣiptalakṣm [i[
... ... //

CLXXXIV. (41) tarṣo harṣena samprāpya
vyatanyata vanīpakaiḥ /
yaṁ mahāntaṁ hradam iva
prasannaṁ sphuṭapuṣkaram //

CLXXXV. asūryyapaśyam asuhṛt-
strīvaktrakumudākaram /
uccais saṅkocayām āsa ... ... //

CLXXXVI. (42) patacchilīmūkhacchāya-
echannadviḍvadanāmbuje /
rarāja rājahaṁso yaś
caran raṇamahāhrade //

CLXXXVII. sammukhīno raṇamukhe
yasya nāsīd asīdataḥ /
preṅkhatsvakhaḍgasaṁkrāntam [p] ra ... ... //

CLXXXVIII. (43) dhanurddarśanamātreṇa
tīrthadhvāṅkṣā dviṣo drutāḥ /
kāmaṁ puro na yasyājau
bhujaṅgārir api sthitaḥ //

CLXXXIX. sālakānanaramyāṁ yaḥ
sphuṭapuṣpaśilīmūkhāṁ /
drutebhyaḥ paṭavīṁ
dviḍbhyo... ... yoddhṛbhyaḥ //

CXC. (44) prollasat-kīcakaśatā
kaṅkādibhir upāśritā /

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śūnyāpy āripurī yena
Virāṭanagarī kṛtā //

CXCI. kevalaṁ rājanāgānāṁ
vīryyaṁ mantra ivāharat /
yo nādyūnatayā prāṇān
kṣipan tārkṣya i [vābabhau] //

CXCII. (45) dṛṣṭvā yasyādhvaraṁ
Śakrayaśovibhramaśaṅkayā /
dhūmasparśacchalān nūnam
udaśrunayanā Śacī //

CXCIII. ruddhānyatejaso yasya
pādacchāyām aśiśriyan /
meror ivelāpatayas
sitacchatratyajoṣniśam //

CXCIV. (46) sṛṣṭau candrārkkayor dhātā
nādarād iva chinnayoḥ /
yam ekaṁ tapanāhlāda-
samarthaṁ asamam vyadhāt //

CXCV. upāntasevāṁ vāñchantyo
yatpādan tīvratejasam /
mauliratnaprabhāmbhobhir
asiñcan bhūpapaṅktayaḥ //

CXCVI. (47) navaṁ priyam aho loke
yad vihāya dhanus Smaraḥ /
unmamāthāṅganācittaṁ
yatkāntyānupamānayā //

CXCVII. sphuṭāṣṭadikprāntadale hemaśailorukarṇṇike /
yaśo gandhāyata yasya bhuvanaikasaroruhe //

CXCVIII. (48) udvāntarāgāḥ sphuritā
yasyāṅghrinakharaśmayaḥ /
asparddhanta natorvvīndra-
mauliratnamarīcibhiḥ //

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CX IX. anvaruddhyata yasyājñām
phalaprasavasampade /
ājanmavandhyāc ceto pi
Vaśiṣṭhasya Dilīpavat //

CC. (49) sahasramukhasaṁkīrttyaṁ
gaṁbhīram guṇavistaram /
yasya bhāṣyam iva prāpya
vyākhyā khinnāpi dhīmatām //

CCI. śrīmat-Siddheśvaraṁ liṅgaṁ
siddhaśivapure girau /
varddhayām āsa yo bhogair
apūrvvaiḥ śivikādibhiḥ //

CCII. (50) tatrāpi liṅgaṁ śarvvasya
śarvvāṇīpratime śubhe /
yas samyak sthāpayām āsa
pitṛṇān dharmmavṛddhaye //

CCIII. yadupakramamāseva
śrībhadreśvaraśūlinaḥ
bhogosnyatrāpi devān yaḥ
pūjābhir udamīmilat //

CCIV. (51) vivṛddhim dharmmasindhūnāṁ
śrīndravarmmādibhūbhṛtām /
svamaṇḍalasya ca samaṁ
yaścakre nṛpacandramāḥ //

CCV. yaśodharataṭākasya
dakṣiṇenāpi dakṣiṇaḥ /
yaś śaurigaurīśanimaḥ
śambhor lliṅgam atiṣṭhipat //

CCVI (52) sa somavaṁśāmbarabhāṣkaraś śri-
Rājendravarammā tad idan nṛpendraḥ /
svarggāpavarggādhigamasya liṅgaṁ
liṅgam pratiṣṭhāpitavān smarāreḥ //

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CCVII. saṁprāptayoḥ prāptayaśas svapitror
bhuvaḥ patis sospi bhavodbhavena /
sa[ṁ] sthānatāṁ sthāpitavān sthitijño
nime ime dve śivayoś śivāya //

CCVIII. (53) mahābhujas sospi caturbhujasya
nimām imām āmbujajanmanaś ca /
atiṣṭhipan niṣṭhitarājakṛtyo
liṅgān yathāṣṭāv api cāṣṭamūrtteḥ //

CCIX ratnollasadbhogasahasradīptaṁ
sa cāpy ahīnaṁ draviṇasya rāśiṁ /
aśeṣam apy eṣv aditeva śeṣaṁ
deveṣu devendrasamānavīryyaḥ //

CCX (54) sa kalpayām āsa mahendrakalpas
sadā sadācāravidhiṁ vidheyam /
śaivaśrutismṛtyuditā [ṁ] saparyyāṁ
paryyāptamāsām iha devatānām //

CCXI. sa cāpi vācaspatidhīs s[u] dhīran
dharmmānugaṅ dharmmabhṛtāṁ purogaḥ /
tān bhāvino bhāvitarājadharmmān
idaṁ vacosvocata kambujendrān //

CCXII. (55) rakṣyasya saṁrakṣaṇam.....[ya]t
sa kṣatradharmmo vidito yadā vaḥ /
puṇyan tad etat parirakṣateti
vijñāpanā sādhayatīva siddham //

CCXIII. dharmmo yugessmin sthiram ekapāt sa
kathaṁ samasthāsyata susthitosyam /
bhavādṛcāṁ śāstradṛśām sa no cen
mahābhujastambham upāśrayiṣyat //

CCXIV. (56) dharmmāpadas sādhu...kāpi
lajjeta karttā kim uta svayan ca /
rakṣādhikārī nṛpatir vviśeṣād
iti pratītam bhavatām idan tat //

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CCXV. santo yaśodharmmadhanā na bāhyaṃ
dhanaṁ dhanāyeyur ihātmanospi /
prāg eva devādidhanaṁ satāṁ vo
viniścayo yaṅ nanu vaddhamūlaḥ //

CCXVI. (57) tathāpi bhūya yāmi yuṣmāṁs
tad akṣataṁ rakṣata puṇyam etat /
mā hārṣṭa devasvam iti prakāśaṁ
na dharmmahetoḥ punaruktadoṣah //

CCXVII. abhyarthitos san api saṁprayacchen
mahān mahimnā kim uta svakṛtyaṁ /
ataś ca visrambhabalapragalbhā
vāk prārthanābhaṅgabhayojjhitaiṣā //

CCXVIII. (58) śakābde gaṇyamāne kṛtanagavasubhir
māghamāsasya puṇya
śuklasyaikādaśāhe nimiṣam api bhave
yāti varṣārddham indau /
arccābhiś śaurigaurīgiriśakajabhuvām
sārddham ardhendumauleś
śrī-Rājendreśvarākhyāṁ sthitim akṛta
parāṁ liṅgam aredam ābhiḥ //

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TRANSLATION

I. To *Śiva*, to the master of eternal thought to the unique, who to give himself the pleasure of creation, preservation and destruction, has divided himself into three (in the form of gods), supremes that who has come out from the lotus (*brahmā*), that who has the eyes of the lotus (*viṣṇu*) and that who has a third eye (*Śiva*)—on whom repose the powers issued from the *Udgitha* which causes to shine the rays of the sun, of the moon, and of the fire, rich with three *guṇas*, salutation, for the realisation of the aims of the king.

II. To whom whose form with his chignon (*jaṭā*) ornamented with the new moon, recognised as superior to the three *Vedas* is the seed which produces *Brahmā*, *Hari* and *Iśvara*, when it becomes divided in three, following the elements, whom the saints say to be the manifestation of the absolute and comprehended only by trance to the Blessed *Śiva*, who has the syllable *Oṁ* for his essence, salutation. May he grant you prosperity.

III. The (goddess) whose gait has the grace of that of the swan, the faithful consort, distracted with love for her beloved, she who, at first unique afterwards dismembering her body, soars in space and for enjoying herself, comes back to insignificance ; who holds a lotus formed in her heart and brightened up by her own lustre, the power which causes to appear (in man) absorption in *Śiva*, may the sublime *Gauri* protect you.

IV. To him who covers the worlds with his eight bodies having the form of, one who offers sacrifice, the fire, the sun, the wind, the sky, the earth, the water and the moon ; to whom,

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the cause of causes, who proclaims loudly, although without words, the irresistible power of his action, to the Blessed who has for diadem, the half moon, victory.

V. Adore the *Nārāyaṇa*, who extending his empire, hardly had he seen the three worlds, climbed over in three steps, as if for conquering the fourth abode, practises even now, on the ocean, meditation under the appearance of sleep.

VI. Victory to Him who is born of lotus (*Brahmā*), who has emitted from his four mouths, at the same time, the thunder of the *Oṁkāra* as if, to complete the creation of the universe, he had wished his primordial seed to fructify[1] being deposited in the field.[2]

VII. Victory to *Mandākini* (*Gaṅgā*), whose waves come out from the disc of moon whom the *Dhūrjaṭi* (*Śiva*) carries on his head as if to show the strong bond of love which attaches him to that portion of his body which is the daughter of the king of mountains (*Umā*).

VIII. There was once a glorious king, from whose feet sparkled the garland of jewels (which ornamented) the head of the kings as far as the ocean, who in spite of his name *Bālāditya* (rising sun) was a full moon for the unhappiness of these lotuses, the mass of his enemies, who is the head-dress of the heaven, which in the race of *Kauṇḍinya* and *Soma* carries his royal fortune conferred[3] by illustrious *Aninditapura* with his arms.[4]

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1. *Ulsunn* is wanting in the dictionaries, *Suna* is quoted as a doublet —not used. Cf '*Suta*' pp. of the root *su*, to produce, engendor.
2. The sacred word can fructify the inborn germs in the heart, just as the thunder the grains in the field (cf. St. CLIX).
3. I suppose that *bharita* is an irregular form of *bhante*.
4. The parallel stanza from *Prah Enkosei* (ISCC, t. 84 : Vālādityo pi sanyoshita-kula-kamala-kuñcanayaikacandraḥ Soma-Kauṇḍinya-vaṁśe-nikhila-guṇa-nidhir ddit-

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IX. To the wives of the proud enemies he confers, in combat, the sacrament of widowhood. With his qualities he wove a garland of glory as brilliant as the rays of the autumn moon. At *Svargadvārapura*, the prosperty of which vied with that of *purandarapura*[5], beneficent for all, he erected a *liṅga* of *Śarva* with wealth, provided for its worship.

X. Glory to the (double) offspring, of *Brāhmaṇas*, and *Kṣatriyas*, the noble sister of her mother, bearing the name *Sarasvatī*, illustrious, purifying the world, going to her husband *Viśvarūpa*, the best of the *Brāhmaṇas*, superior and profound receptacle of hymns of diverse sacred texts as the best of the rivers going to the ocean.[6]

XI. In that illustrious race having for its stock *Soma* and united to the greatest of the gods. beginning from *Indra*, *Upendra* (*Viṣṇu*) and *Rudra* (but then) exhausted and decayed born to bring it joy, destined to be for that ocean of milk, her family, a celestial flowery tree of glories—took birth (a daughter) pure, beneficent for the world, just like another *Lakṣmī*.

XII. Although she had the name *Mahendradevī*, she was the daughter of the king and *īśvarī*, queen whose praises were sung many times by the heavenly damsels. The son of the kings...pura, the king *Mahendravarman* (issued) from a brilliant

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pakīrttyātapatre daurdaṇḍa-dyotitāninditapura-vilasad-rājjyalakṣmīn dadhānaḥ."

However much Bāladitya was (the rising sun), he was a moon incomparable for shutting the lotuses of the hostile races in the race of *Soma* and *Kauṇḍinya*; (this king) receptable of all the virtues, having a parasol of shining glory, made the royal *Lakṣmī* of *Aninditapura*, happy, illumined by his hands.

5. The city of *Indra*,
6. The *Sarasvatī*
7. I suppose here it means a daughter of *Sarasvatī* and *Viśvarūpa*; but that is not clearly said in the text.

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race, when he had gained her (for wife) exercised, truly and effective sovereignty.[8]

XIII. Surpassing from after the beauty of the moon, dispelling these shades which are the vices, lying a garland of lotus (or : an alliance with *Padma-Śrī*, the *Fortune*), mine of splendour, the king *Rājendravarman* was begotten in this queen by *Prajāpati* (or by this master of the subjects) by breaking the *tapas* (asceticism or heat) like the Sun by *Kaśyapa* in (*Adi*)-*ti*.[9]

XIV. As the moon (comes out) from the ocean of milk or the fire from the stone of sun[10], he came of a pure lineage, endowed with great purity, revered by all the kings.

XV. Its burning brilliance dispelled the shades, while the clearity of its *Kalās* (talents or parts of the lunar orb) pacified the horizon : in this manner, as the sun, he discharged from his appearance the entire role of the moon.

XVI. The beneficent *Santānaka*, although charming, by its proper and regular fructification, when he had obtained from the earth (this king like) a magnificent fruit attained the highest point of its charm.[11]

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8. There is here a series of puns. While having the name *Mahendradevi* (spouse of *Indra*) she was *Iśvarī* (sovereign and spouse of *Śiva*), and *Mahendravarman* was dearly *Iśvara* (sovereign of *Śiva*), only after he had espoused this *Iśvarī*.
9. *Rajendravarman* being the eldest son of *Jayavarman* IV (850-864 *Śaka*), it should be admitted the latter, before his accession, as dynast of the principality, the name of which has disappeared, from stanza XII, the name of *Mahendravarman*.
10. *Candamacuratna* is probably a periphereis for *Sāryakānti*.
11. The *Santānaka* is one of the celestial trees, it is beneficent *Saumya* the king himself is also *Saumya*, as descendant of Soma : it can then be considered as a fruit of the divine tree.

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XVII. Growing day by day having a beauty of the flame by the rare charm of beauty bringing from all sides the partisans, he eclipsed the moon.[12]

XVIII. From his infancy, he was complete in talents, day by day he took fire for his eloquence; just as the possession of the *Kalās*, also belonged to the moon (i.e. a part of the quality of the moon) but accompanied by coolness he surpassed it from afar[13].

XIX. Rejecting the defects (or : the darkness) pouring forth brilliance illuminating the objects, spreading through the world, knowledge, on his infallible tongue, was like the brilliant lustre of the day appearing in the east.

XX. Armed with the strength of *Maheśvara*, the summit of efficacious knowledge, conferred by the gods—in the role of *Kumāra, the Vanquisher* of the crowd of his enemies, he made the fortune of *Mahendra* resplendant[14].

XXI. By the masses of qualities, large, sure and extensive, he bent equally, by means of education, his great bow and his exalted princely lineage, made of an excellent bamboo or issued from a noble race unrivalled in its expansion.

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12. The king increased unceasingly, whereas, the moon increases and decreases; he had a flamboyant beauty, while the moon had only a cold splendour; he roused up at the same time all the pakṣas (partisans whereas it (the moon) has only successive, *pakṣas* (fortnights), for these three reasons he was superior, to the moon.

13. The moon acquired its kalas (16 portions) little by little, he from his infancy had all the *kalās* (talents) ; and even the possession of all the *kalās* by the moon was accompanied by coolness, while he was ardent by virture of his beautiful language.

14. *Pun* on the word *Kumāra* which signifies a *Skanda* son of *Siva*, prince-heir : in the first sense the prince possessed the strength of *Śiva*, father of *Kumāra* ; the second, he made the glory of *Mahendra* (*varman*) his father shine.

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XXII. While encountering suddenly this ground of choice, praised by the experts, fertile without labour, the superior grain of knowledge and of arms, watered by the water of faith, has strongly developed.

XXIII. All the qualities (scattered) from all sides, he appropriated them with skill, pouring forth always a torrent of brightness, just as the sun in the interest of the world, absorbs every day, the waters without fatigue.

XXIV. Like the grace of spring on the gardens, like the full-moon day for the moon, likewise has sprung up, ravishing, splendid, the beauty of this fresh youth.

XXV. By a contact as slight as that of a hair, his entire nature expressed itself ; by certain (mystery), he made manifest (in himself) the essence of *Maheśa*, which the treatise of the *Sāṁkhya* and the *Āgamas* themselves cannot perceive.

XXVI. Developed since infancy, rich from the beginning, his beauty, which nobody possessed, has been surely cut out by the creator, to embellish the quiet lustre of his perfect youth.

XXVII. The love which he has mastered unceasingly, even in the blooming of his fresh youth, as if struck with shame by the sight of his beauty did not dare, through pride, to approach him.

XXVIII. On seeing his beauty, which nobody could attain, *Rati* her eyes throbbing with passion ceased I think, to believe her husband, worthy of her, he (the husband) who was licked up by the tongue of fire (which issued) from the eye of Śiva.

XXIX. Using his mighty force to bend the bow, the eminent hero among the young people, he possessed the fortune of the heir prince, not issued from a womb, but conferred by his father as *Rāma* did on the lofty *Sītā*[15].

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XXX. When from the ewer of gold, like the disc of the sun, streamed forth the sacred water, similar to the ambrosia, since that moment his fortune shared in the growth of the moon.

XXXI. By the waters of ablutions sterile for the ignorant of the *Vedas*, the fire of his glory grew strong, likewise, as if by envy, the fire of vexation of his enemies was accompanied by a rain of tears.

XXXII. Ornamented with ornaments not artificial, such as knowledge, and also with the beauty of his body charming by nature, he adopted the refined ornaments which happened to associate with him as the means of preservation (*maṅgalam*).

XXXIII. Having received the great baptism[16] of meditation and having for ornaments the jewels which he used, he bore on him, always renewed, the beauty of the ocean, the water of which was necking hot and the mass of gems rejected by *Agastya*.

XXXIV. By the different planets arrived at their culminating point although they held together, as if through fear away from them, he was put without desiring, on the royal throne steep like the *Meru*.

XXXV. Where can one find another example as perfect, of physical beauty? His own image reflected on the surface of a mirror is unworthy of him, on account of support.

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15. The epithets *Ayonija* and *Janakopanita*, apply at the same time to the dignity of the *Yavarāja* as well as to *Sītā*; the first not issued from any womb, that is to say not transmitted by his mother, was conferred on *Rājendravarman* by his father (*Janaka*); the second Sītā was not born out of womb, since she was born in furrow and was given to *Rāma* by her father *Janaka*.
16. The French term 'ondoiement' literally means 'undulation' but with reference to the context 'baptism' seems more proper.

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XXXVI. During the time of his coronation the hurrid earth with water streaming out, the earth which has for its beautiful waist band the ocean, raised up somehow her unique parasol, brilliant with glory, white like the *kalās* of the moon.

XXXVII. The fruit of all prosperity defined by his own features announced beforehand his maturity. The good wishes expressed for him, by the crowd, seemed to be a repetition.

XXXVIII. I ike the swarm of bees towards the *Pārijāta,* like the goal of the *munis* towards the meditation of the *Ātman* in like manner neglecting all other activities the eyes of the man rested on him alone.

XXXIX. The fortune of the kings, fickle by nature did not shine here and there like the lightning and the pleasant autumn showed itself without clouds only at the time of his starting on a campaign.

XL. Having his fortune shining with the shine of his redoubtable arms, illumined by the consecration of a great empire, guarding his person, by means of *vidyās* the *Aṅgas* and the *Mantras*, he attained a success of high kind.

XLI. When he unfurled his unshakable banner, when he went with the army for the conquest of the word, the fortune of the enemy kings, tottered in the first place, afterwards the earth became heavy under the weight of his troops.

XLII. As if they heard *Saumitri* (*Lakṣmaṇa*) uttering at the time of attack, cry louder than (that of) thunder, the enemy kings—similar to *Rāvaṇa* hearing from a distance the sound of his musical instruments, were struck with terror.

XLIII. Like a torrent of smoke (emitted by) the fire of his heroism, the dust raised by his armies entering in a campaign made the eyes of the wives of the enemies shed tears, without even touching them.

XLIV. After having compressed the earth (or the patience), at the beginning of his career, and, in their march, pushing on to the rivers, impurities by their dust (or their

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passions) the crowd (or the congregation of his armies gave battle while concentrating their fury (or while encharming the anger).

XLV. Sometimes full of kings with bowed heads and strewn with the armies of the enemies, sometimes extended before his march, his route, was like the route of the heavenly armies.

XLVI. (The darkening) of the sky, the stoppage of the men, the powerlessness to move, the abolution of brightness, all that are effected by evening by means of the shadows, he did (also cause to happen) to his enemies by means of his armies.

XLVII. When extending his two resounding wings he ran impetuosly, like the *Garuḍa*, these *Nāgas* who are the enemies, struck by their power, felt constrained to fly.

XLVIII. .....

XLIX. When he wielded his bow in battle just as in pure autumn soaked with rain, the kings pressed one against the other like light clouds were promptly reduced to importance.

L. .....

LI. Realising the comparison of the man deceived with regard to the truth with the butterfly, the joyous crowd of the enemies defied, for their ruin the blazing fire of His Majesty, issued from the *araṇi* of his hands.

LII. .....

LIII. Having obtained his throne and dispersed his enemies, filled up the atmosphere, and master of the violence of heart, which his shot indefatigably (his arrows) he came to a standstill.

LIV. .....

LV. The arrows thrown by his bow, with harmonious clicking (noise) fell on the heads of the enemies, leaving after them the perfume of (the flowers) of *Mandāra* fallen from the wanes which are hands of the heavenly nymphs.

LVI. .....he cut off the heads of a crowd of kings.

LVII.. Even being engaged by enemy kings in the combat on the mountain, he shone with the flood of blood which

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fled from his wounds, while the sun like carrying a shield lost its brightness under the shade of his enemy who covered it.

LIX. Not desiring to appropriate, in the combat the disc of *viṣṇu*, nor to conquer the thunderbolt of *Indra* armed with his sword (or *Śakti*) only, which came into his possession from the jevellin of *Maheśvara*, he vanquished the crowd of his enemies.

LX. .....far from the heart of the women, he split himself.....

LXI. Pounded up in the combat by the enemy warriors, his profundity allowed him (made it possible for him) to preserve his serenity ; a pond is disturbed when the elephants bathe there, but not the ocean.

LXII. .....shining like the lightning sparkling, although without tongue, like the tongue of the serpent.

LXIII. When his sword damp (with blood fell on the obstacle for breaking it, owing to the weakness of his fist, or to the distraction of his thought a second stroke was necessary to kill his enemy, he incurred the strong reproaches of his arm.

LXIV. .....for making the celestial damsels descend, he made somehow, a magnificent staircase.

LXV. Attacking their weak points and managing his men, he extended by seduction and by force, success (already) obtained, rendering the most active adversaries stupid.

LXVI. .....the quality of fruit in the combat, he imitated easily the manner of acting, of the creator who has put in his works activities opposed to one another.

LXVII. Like a lady newly married, however, much solicited by her friend to face (to come in front of) him, however much she wishes herself to behold, if she sees at a distance (her husband) turns her back, in a like manner was before him the army of the enemies in the delight of the combat.

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LXVIII. .....He, who obtains victory in a grand battle, is not the man of courage, without purpose but he, who takes the advice of the clever.

LXIX. The corps faded by the contact of his fortresses (or *Durgā*), with eyes haggard, after having contempleted on the entrances of the caverns or (the face of *Guha*)[17], the crowd of his enemies, dressed in antelope-skin, stopped in the forest, immobile like a post, without having a master (or without however becomming *Iśa*).

LXX. ...his desire was frustrated, to those who wish to conquer or give, the earth is never sufficient for them.

LXXI. The country of his enemies, where great, bright and sparkling corals are found in abundance, where the *Nāgas* plunge in the approaches *Hari*, as inaccessible as the ocean, by its interior forests, lost, however, its fortune.

LXXII. .....the realisation of the purpose applied to the development of the triad (*dharma, artha, kāma*) ; the four cardinal points, of which he knew the gate, he grasped them like the sciences, in his youth.

LXXIII. Making place in the world by his omnipotence, inaccessible to the others, superior to the better endowed, his glory, pure like the ether enjoyed a following, interrupted by qualities and discourse.[18]

LXXIV. The earth was, before, wasted by the disappearance of.....caused by the different species of treatment of *Suśruta* ; (this king) clever in eliminating all the diseases, restored to it, its stoutness by means of the six *Rāgas* and the (six) *aṅgas*.

LXXV. His glory which made all other glory pale, was in the head (or in the east) and of great ray (or having a great disc), attaining a grand sovereignty (this king) shone powerfully like the sun (which arrives) at the middle of the day.

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17. *Guha* or *Skanda*, god of war.
18. Play of words on *Śabda, Guṇa* and *Anubandha* three technical terms of *Sanskrit* grammar.

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LXXVI. When armed with a redoubtable power this king, ascended the mountain set up on lions (the throne), not only the stars lost their effulgence, but the heads of king decked with diamonds fell down.

LXXVII. When it was erected in a single point (of the world), his great white parasol, shining like the moon, the heat, leaving the entire earth seized the heart of his enemies.

LXXVIII. Desirous without doubt, of contemplating for a long time, on his beauty all the worlds have tried to obtain by innumerable sacrifices the faculty of looking without winking the eyes, with a view to satisfy their desire.

LXXIX. Liking to see at his friends his own fortune, as in a mirror, he made them pass successively, like a reflection of himself, in the mirror of jewels (which he gave them) after having them carried.

LXXX. By reason of his extreme energy, his politics, as different from others, was perfectly straight. Except the sun and the moon what other planets do not have the oblique or retrograde course ?

LXXXI. By the four *Vedas*, *Sāma* etc., having for its root the *Mantras*, having multiple applications, means of warding off the misfortunes he realised success ably.

LXXXII. Always recognized as protagonist of the war (or Primordial matter), showing a great and admirable activity (or the variegated action of *Mahat*), by the sole exercise of the six "*Guṇas*[19], without (having need) of words, he proclaimed incomparable his triple excellence (or the *Pradhāna* formed of three *Guṇas*).

LXXXIII. The creator, although he shuffled ordinarily before his task, and that he has (on the other hand) the unequalled force of the Master of the *Mantras*, obeyed him as if afraid of the destructive regard which he threw to his adversaries.

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19. The six constitutive elements of politics.

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LXXXIV. Threatened from a distance; in his kingdom, by the abundant friendly virtues of the union with the *Trivarga* —the vices as if through vexation, rallied round, pretty quickly, the enemies of this king, support of the virtues.

LXXXV. It was only after rooting out his own failings that he rose up for chastising, in proper measure the other delinquents: even as driving out the shadows, the moon considers her own task integrably.

LXXXVI. Owing to their good education and absence of vices, his loyal subjects were not afraid of misfortune; formerly in consequence of her bad education, the princess, daughter of *Ajātaśatru* herself came into a great misfortune.

LXXXVII. Attentive to the lapses, drawing out their character by appeasement, invincible for those of whom the force is incomplete, the prosperities got hold of him as a receptacle. This experienced king was like waters which had become perfectly stable.

LXXXVIII. His lance, lioness which prowled about on all sides on the route of his enemies, terrible to those whom it would hunt and which from her union with a male (or a strong man) obtained sons (or subjects), he cherished it having obtained for queen the fortune.

LXXXIX The crowd of sages have put on the premier rank of great kings, *Kārttavīrya* who had thousand defects: what to speak of him, who is endowed with all the qualities without exception?

XC. The glory of *Jiṣṇu* (*Arjuna*) although chanted about on the earth and in heavens, realising the perfection of heroism, is not comparable to his, since it (glory) is a suffering for *Karṇa*, while the other (i.e. the king's is a delight for the ears.[20]

XCI. Just as a cloud occupying all parts of heaven, preserved its glory, the distant land (or the land of *Vidura*),

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20. *Pun* on Karṇa (*a*) ear, (*b*) adversary of *Arjuna* and his brothers in the *Mahābhārata*.

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offered with alacrity, so that no body can take them, not only its jewels but also other presents—elephants, etc.[21]

XCII. By the smoke which rose from his hundred thousand sacrifices and which covered or hid all the cardinal points, intercepting the pencils of rays of the sun, he blurred, simultaneously, the heaven and the glory of *Śatakratu* (*Indra*).

XCIII. One declares correct the argument which comes to the conclusion of fire, on seeing smoke, but the true (reasoning) is new reasoning which, from a sight of the smoke of sacrifices, concludes a rain of wealth.

XCIV. As, by coming in contact with the ocean, a cloud becomes swollen with waters which come to it by themselves, without being solicited, likewise after having approached him, the army of the unfortunate, first of all empty, withdrew full of desire and poured out in its turn a rain (of benefits).

XCV. Ravishing to the eyes, showing the beauty of its rays (or his fingers) moistened by an excellent juice (or of good taste), the figure of this king was like a lunar disc, which having a rotation of beautiful colour (or a good style of theatre), merited being compared with the dance, but which in no way (like the moon) was marred by an antelope.[22]

XCVI. Having his shade as support, any other king can vanquish the proud enemies, what to speak of himself? Without the sun from whom she borrows her great brightness, assuredly the moon cannot disperse the darkness.

XCVII. The jewels of other kings and their mirrors of precious stones throw only a feeble lustre close to the splendid mirror of the nails (of his feet, which became for them earrings (under the form) of commands.

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21. *Pun* on *Vidūrabhūmi* (*a*) far-off-land, (*b*) land of *Vidūra* where the gems are formed by the sound of thunder.

22. Since he was *Śubharaṅga* of beautiful colour he could not be like the moon affected by *Kuraṅga* ugly colour or the antelope.

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XCVIII. Any other king can be his equal in some quality, he cannot equal him in grandeur : the peacock knows dancing and it has a blue neck, but for all that it will not be counted in the rank of *Iśvara*.

XCIX. Always on the move, attractive, omnipresent, strong, large, imposing order on the turbulent, his glory seems to be made of grand elements.

C. Eloquence, valour, beauty, grace, profundity, mildness, kindness, : these (virtues) and others yet made their unique abode in him ; and by the creator he was created superior in energy and intelligence.

CI. If *Kārttavīrya*, recognized on the earth, for his valour, saw before him the valour of this king, supplied with two arms only, he would believe, I think, that in combat, his thousand hands were, for him, only a burden.

CII. The war-like force of this vanquisher of enemies far outdistanced all the other forces, as the odour of an elephant in its rut and streaming of *mada* (outdistances) those of other terrified elephants.

CIII. Rejecting all attachment to the other divinities, his faith and his supreme piety turned to, with desire, towards *Śrikaṇṭha* (*Viṣṇu*) as the *Gaṅgā* and *Bhavāni* (turn) towards the god of gods (*Śiva*).

CIV. ...creation of beauty...unique pillar of gold, that the Creator.....

CV. As I have created *Kāma*, who was burnt by *Pināki* (*Śiva*), with this thought, the creator gave the sovereignty to (this king) of perfect beauty.

CVI. .....the science.....the creator with four faces.

CVII. Leaving the fortune on (its) breast, and the glory on the other side of the ocean, he enjoyed the pleasure of love, himself ..with the old leaving.

CVIII. Formerly, *Dilīpa*, with a desire for posterity,

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guarded the cow of *Vasiṣṭa* having obtained the subjects[23] by his own energy, this *Bhārgaviya*...

CIX. Before the ocean of milk of his glory, overflowing on the world, the earth being terrified had taken the appearance of a reflection of the moon.

CX. Although loaded with thousand (objects of) enjoyment (or coils), although endowed with infinite qualities (or the energy of *Ananta*), he was very helpful in case of suffering of the humble (or of *Vinatā*).[24]

CXI. Shading, with a grand and unique parasol, the earth ornamented with its girdle of oceans, he rendered the *Meru* useless.

CXII. Entirely tottering, by his meeting with his enemy *Kali*, following the loss of his feet, *Dharma*, after having found (this king) held himself firm, illumined by his success.

CXIII. In the combat, the fire of His Mejesty fanned up by the wind of his heroism—although without smoke, made the women of the enemies shed torrents of tears.

CXIV. The fortune of his enemies, similar to an ephemeral glimmer, leaned on him (with a desire) to stability, his glory although bound to a series of qualities (or by a series of cords), escaped towards all the points of horizon.

CXV. The *Kalpa* tree of his arms, planted in the *Nandana* of combat having for buds his red sword, dispersed in all directions the flowers of his glory.

CXVI. In his marches, the earth as if irritated by being

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23. Pun on *Prajā*, 'posterity' and subjects of a king.

24. Allusion to the story of *Vinatā*, mother of *Garuḍa* reduced to the state of slavery amidst serpents, as a result of an imprudent wager, *pun* on *bhoga* 'enjoyments' and 'coils' and *ananta* (infinite and a name of the serpent king).

25. *Nandana*—heavenly park of *Indra* where grows the *Kalpa* tree which brings the fulfilment of all desires.

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dug up by the tusks of furious elephants, unceasingly enveloped the great warriors with dust.

CXVII. Fortified by the accomplishment of *Mantras*, he carried on the fire of his sword, inflamed by this combustible, the lotus—the heads of the enemies—and thus engendered the royal omnipotence.

CXVIII. He was solid, inaccessible, lofty, uprooting..., of infinite energy (or having the energy of *Ananta*) in the destruction (or in the churning) ; and yet he was not of mountain race.[26]

CXIX. The fortune of his enemies, as if consumed by thirst, burnt as it were by the fire of His Majesty, as soon as she found the wave born of the lotus (of his heart), did not lose an instant (for quenching her thirst there).

CXX. The dust of the lotus of his feet as if following the example of his conduct, when it rested on the heads of kings, gave them prosperity.

CXXI. Just like *Hari* with eyes clouded with sleep, he carried, like a woman, his children or his subjects) on his breast : but he was a *Śiva* in heart and his virility was clear to the intelligent men.

CXXII. After having vanquished in combat a proud enemy king, he treated with kindness his family like the lion who had torn apart the king of elephants.

CXXIII. Having enchained his favourite, the sword. and vanquished the enemies by his straight arrows, provided with a cord (or by his loyal demands, provided with qualities), he distributed the goods according to merits.

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26. Allusion to the churning of the ocean of milk by means of Mount *Mandara* and *Nāga Ananta*. The pun on *bhūbhṛt* is not clear, the sense of king is excluded. Since *Rājendravarman* was precisely of the royal race, would not the author have in view the race of the king of mountains that is to say, the *Sailendras* of *Śrīvijaya*:

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CXXIV. The poison drunk by *Nīlakaṇṭha* became a jewel for his neck ; the ambrosia of his word vomitted by...for the sages.

CXXV. Surely, *Vṛdhna* (the sun) is today still led astray by his steeds, misled by blinding and thick smoke that arose from his sacrifices.

CXXVI. ...In this sacrifice : the war, with the (block-heads) enemies, he assigned to these *Brāhmaṇas* ; the cardinal points, an indestructible salary the glory.

CXXVII. When the enemies, deposing their swords, prostrated before him, he loosened the string of his bow and ceased (to fight them), but not the archers.

CXXVIII. The arm of this king was correct (round) and helpful to his friends ; but in the war, it was always revolved with respect to his enemies and the malevolent.

CXXIX. Having recognized that the sentiments entertained by the enemies resolved on a single thing, he executed with superiority the habitual movements of the bows :

CXXX. In the cave of his heart, inhabited by *Śiva* and profound in piety, the other *devatās*, for fear of the fire of his eye, did not penetrate.

CXXXI. Indefatigable he unceasingly penetrated into the heart of the beautiful women, as if to strike at the pirate *Amour*, who lay there hidden.

CXXXII. Although elevated to serenity by meditation, he terrified by his name only, the enemies : when they smell from a distance the odour of the lion, the elephants fly away.

CXXXIII. When she had found (this king) rich in the practice of prudence and heroism, the Earth, like a woman without any other lover, coming to its end, gave him her love, because of the soft pressure of his finger nails.

CXXXIV. He departed from propriety only in this that all the while showing the treasure of his beauty, he attracted towards him, all the hearts.

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CXXXV. Having deposed his arms, asleep in the forest, *Hari* the uncreated gave himself up entirely to *Yoga*, but *Rudra*, guarded the half of his spouse as if he thought about (this king), who aspired to conquer her.

CXXXVI. Desiring this nectar : the blood dripping from this lotus : his bright sword , the fortune of the enemies was bewildered, like *Bhṛṅgin* by the rubbing of his arms.

CXXXVII. On a single word of his, the town of his enemies, was like the sky, run over by constellations offering place to beings.[27]

CXXXVIII. Troubled by the play of his arrows although provided with armies and fortresses, the enemy, in the height of battlefled in the forest, having as their companion only their sword.

CXXXIX. Plunged in stupor (or given to meditation) deprived of colour (or cutting off the passion), taking refuge in the caves (or retired in their hearts), the enemies, without the contemplation of this Lord, could not attain deliverance.

CXL. How, abandoned by my husband, can I resist the ferocious beasts ? With this thought the town of the enemies entered into the purificatory fire of its burning.

CXLI. Having seen in the combat the valour of this hero, the crowd of enemies as if from a desire to obtain courage (or the beasts), took refuge in the forest haunted by lions.

CXLII. Even though intoxicated by rut, even though of high stature and utilisable for the accomplishment of *Dharma*, the elephants were, more often, given by him to the *Brāhmaṇas*.

CXLIII. Employing in the words the seven kinds of stems, and endings, he was the premier force for the sense of the *taddhitas* and knew the *Kriyas*, the *verb* and the *augment* (*vṛddhi*).

CXLIV. The earth burnt with the fire of His Majesty, for fear lest it should catch fire. I think, he bathed it many times with the torrents of water of his donations.

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27. That is to say, ruined and deserted ?

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CXLV. Ravishing, wreathed by his qualities, and blooming, the garland of his glory is even today, loftily carried by the fortune of the three worlds.

CXLVI The city of the king of *Champā* having for its deep moat the sea, was reduced to ashes by the warriors obeying his orders.

CXLVII. His feet were discoloured (*vivarṇa*) by the lustre of gems on the diadems of kings. But the immaculate earth, raised by his arms, was benevolent to all castes (*varṇas*).

CXLVIII. *Kali*, though absolutely crooked (deceitful) was straight in his reign ; he fled away behind his enemies in flight as if afraid of the fire of his refulgence.

CXLX. The earth, down to the ocean was, by him, so completely cleared of enemies (or shrubs) that even today, his glory, going alone on all sides, does not stumble.

CL. His preoccupations, applied principally to qualities, secondarily to substances (or richness) he did not deviate from the doctrine of *Kaśyapa*.

CLI. Or the desire of his enemies, could it be fulfilled with ease and without fear, since the dust raised by his march obscured all the points of space ?

CLII. She, who, always discards love, who became enamoured of his ripened intelligence, that noble lady—the royal science—never despised him.

CLIII. Clever like the creator incarnate, he destroyed, at the opportune moment, with skill, the entire impure mass of vices of *Kali*.

CLIV. With the clouds of smoke spread by hundreds of sacrifices which he constantly offered, he rendered in autumn, as in the rainy season, the sky blurred.

CLV. Looking away from the wives of others, experienced in good conduct, he accomplished, however, in the con bat, the rite of marriage with the fortunes of his enemies.

CLVI. It is undoubtedly, through jealousy of the glory

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of this great prince, who surpassed, in his rise, all others that still today the submarine fire remains hidden in the sea.

CLVII. Bound up by the creator, with the king of serpents, the poor earth, without doubt, was by this king, filled up with the treasure of his glory and marked by the seal of the Bull.[28]

CLVIII. The pearls, which he caused to spurt out from the temples of elephants, cut into pieces in the field of battle, shone like the tears of fortune of the enemies, rendered widow by him.

CLIX. ...the sound of this cloud which was the resounding of his glory...made to grow the seeds of *Dharma* in the field of the three worlds.

CLX. By his valour in the battle, his enemy was not worthy of being compared to a lion, because it was due to his fear that he (the enemy) took refuge in the cave of the lion.

CLXI. Like a series of words . portion of the king...the lotuses came out from the circle of his mouth.

CLXII. United with the fire of His Majesty, his royal, fortune looking down upon *Kali*, was *Damayanti*.

CLXIII. The earth contracted by the expansion of his glory...

CLXIV. ...Who solely endowed with an extreme glitter ...assuredly, designed by the *Tvaṣṭar* himself the *Māra* of the error is without radiance ?

CLXV. Having found himself as a husband worthy of her, in the world of men...

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28. The meaning seems to be—that by virtue of king *Rājendravarman*, the Earth, primarily poor, was enriched by the treasure of his glory and that bound by the creator with the serpent *Śeṣa* who gave it support afterwards received the mark of *Dharma* (law), ordinarily compared with a bull.

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CLXVI. (Saviour) of those who would like to cross the profound river of misfortune, his speech, although, truthful (*Satyavatī*) did not give rise to a *Vedavyāsa*.

CLXVII. The (men) upright by their union with the virtue discarded the calamities...

CLXVIII. This old Earth borne by the king of serpents, would totter with this thought, without doubt, that the creator entrusted the earth to this young and perfect (king).

CLXIX. The power, although existing before and the crowd of qualities of these kings...

CLXX. He came to, within the prescribed time, by infallible means, the accumulated fortunes of the kings, just as the young girls leave infancy (and come to youth).

CLXXI. Although inclined to grammar, without redoubling.

CLXXII. Nothing was comparable to the amplitude of his virtues : having understood the *Buddhist* doctrine, he had no false ideas, even under the influence of other masters ?

CLXXIII. Drowned in the sea of vices of the time, impassable, profound and redoubtable...

CLXXIV. Beautiful, young following the track of *Manu*, superior to all, he made, without the elixir of life, good fortune exempt from old age.

CLXXV. By his resplendant glitter, disseminated everywhere at the same time.

CLXXVI. If he supported himself on a fortress, it was because he knew that such was the duty of kings ; it was not due to the fear of *Dānavas* that the enemy of *Madhu* (*Viṣṇu*) made the sea his abode.

CLXXVII. The very defects, beginning with amour (love), were applied by him in their (right) place...

CLXXVIII. The sages drank...the ambrosia of his exploits, and saturated with the drink, they rendered it in the form of poems.

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CLXXIX. In proportion as the shadows of vices grew thick in the world, he.....

CLXXX. Whether the people were renowned for their virtues or merited chastisement, he did not take as motive for their destruction, the fact that they were subject to impermanence.

CLXXXI. Although being the god with multiple sacrifices, the Most High the master of the cows (*Indra*) went...to him who was not irascible.

CLXXXII. The heat of the fire, was formerly extinguished, having met *Bhṛgu*, only, but his (fire) burnt the chief of a great army.

CLXXXIII. Generous, he made his friends partake of his prosperity ; *Hari*, having *Lakṣmī* lying on his breast.....

CLXXXIV. The poor quenched their thirst when they had the happiness to meet him, like a great peaceful lake covered with blooming lotuses.

CLXXXV. These clusters of lotuses the *visages* of the wives of the enemies--who did not see the sun, he made them shut from top.....

CLXXXVI. He shone, the royal swan swimming on the great lake of combat, which had for its lotuses the faces of the enemies overshadowed by the flight of his arrows.

CLXXXVII. Nobody could hold up his head against his repeated assaults, encountered by his quivering sword.

CLXXXVIII. In the combat, seeing his bow only, the enemies fled like a flock of crows : in the presence of *Kāma*, the enemy of the serpents (*Garuḍa*) himself could not stand.

CLXXXIX. He..... to the enemy warriors in flight one .....skilful, with the face, embellished by his carrings, having for arrows the blooming flowers.

CXC. Having hundreds of shining *Kīcakas* (or rustling 'bamboos' inhabited by *Kaṅka* and others (or by the herons and other birds), the town of the enemies, although deserted,

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became, by virtue of the king, the capital of *virāṭa*.[29]

CXCI. Like a magic formula, he was only their energy to these *Nāgas*, the kings, without uprooting their lives through voraciousness like *Garuḍa*.

CXCII. While seeing his sacrifice, for fear of the decadence of the glory of *Indra*, *Śacī* on the pretext of coming into contact with the smoke, had her eyes full of tears.

CXCIII. Under the shadow of the feet of this king who eclipsed the splendour of others, as under the feet of *Meru* the kings took refuge, renouncing the white parasol.

CXCIV. At the time of creation, the creator scornfully separated the sun and the moon, but he made this king unique incomparable, capable at the same time of burning and of refreshing.

CXCV. Desiring to honour closely his feet with the shining splendour, the files of kings bathed them by the waves of light, shed by the gems of their diadems.

CXCVI. O ! a novel attraction for the world ! Abandoning his bow, *Smara* tormented the hearts of women by the incomparable beauty of this king.

CXCVII. In the unique lotus of the world which has for exterior petals the eight cardinal points and for large pericarp the *Meru*, his glory did the function of perfume.

CXCVIII. Radiant, resplendant, the rays of the nails of his feet rivalled with those of the gems ornamenting the crowns of the prostrate kings.

CXCIX. A mango tree sterile since its birth obeyed his order to produce fruits, like *Dilipa* to *Vasiṣṭha*.

CC. The immensity of his virtues, profound, celebrated by a thousand months, was for the sages a commentary, which they could not gloss upon.

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29. Allusion to the incidents recounted in the *Mahābhārata*, *Kaṅka* is the name by which *Yudhiṣṭhira* presented himself to *Virāṭa*; *Kīcaka* is the name of the general of this prince.

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CCI. He increased the possessions without precedent, palanquins, etc. (of) the fortune of the *liṅga Siddheśvara* (situated) at *Siddhaśivapura* on a mountain.

CCII. In the same place, he erected exactly for the increase of merit of his ancestors, a *liṅga* of *Śarva* and two statues of *Śarvāṇi*

CCIII. In the same month[30] of this inauguration of *Bhadreśvara*, bearer of the trident, he consecrated, besides, yet the two images of deities by offering.[31]

CCIV. This king-moon, swelled these oceans of spiritual merit, the kings *Indravarman* and others, at the same time that he increased his own sphere.

CCV. To the south of the *Yaśodharataṭāka* (this king) clever, erected the statues of *Śauri* and *Gauri*-(*Umā*) (and) a *liṅga* of *Śambhu*

CCVI. This king *Rājendravarman*, son of the firmament which is the *Somavaṁśa*, has erected the *liṅga* of *Smarāri* (*Śiva*) a pledge for obtaining heaven and deliverance.

CCVII. This glorious king, expert in stability established, for the happiness these two statues of *Śiva* (and (*Pārvati*) in resemblance of his father and mother, obtained by (the grace of) *Bhavodbhava* (*Śiva*).

CCVIII. And this great warrior who accomplished the duties of a king, erected this statue of *Viṣṇu* and of *Brahmā* just as the eight *liṅgas* of the (god) with eight forms.

CCIX. He whose valour was equal to that of the king of the Gods, gave to these Gods—as accessory things—a com-

30. *Māsa va*, for *māsa eva* ?
31. *Bhoga* is inexplicable. Perhaps it can be corrected into *bhogānyatra*, without possessions.
32. The Eastern *Baray*.
33. Without doubt *Brahmā* seated on the lotus issuing from the navel of *Viṣṇu*.

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plete fund of wealth embellished by thousands of signs glowing with jewels.

CCX. He, who was like *Mahendra*, established here, in honour of these divinities, a ritual of good observance to be practised always, a cult prescribed by the sacred texts and the tradition of the *Śaivas* and spreading over the entire month.

CCXI. And this king, who had the intelligence of *Vācaspati*, who marched at the head of kings, declared of the future kings of *Kambuja*, who would perform the royal duties, these words firm and confirming to the Dharma.

CCXII. The protection of that what is to be protected .....since you know this duty of kings, protect this pious work ; the injunction realized in firm sort of reality.

CCXIII *Dharma*, it is certain has only one foot during this *Yuga*. How can it stand erect in front, if it does not get the support of the pillar in the shape of great kings like you who have the knowledge of the *Sā·tras*.

CCXIV. The adversity of *Dharma* would be a shame even to the author (of the work) and particularly to the king who has the charge of protecting i , that is well known to you.

CCXV. The sages, who have for richness virtue and glory, do not want for themselves, in this world, an ephemeral richness ; it is therefore the strongest reason, if this richness is that of the Gods, etc. You who are sages, would you not have this well deeply rooted in you ?

CCXVI. And meanwhile, I (adjure) to you still ; watch over this work scrupulously Do not be careless, but in the interest of the *Dharma*, there is nothing wrong to respect this (saying).

CCXVII. A magnanimous king, supplicated, would abandon, in the greatness of his soul, his very life, for a stronger

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reason his projects : this is why my word, resolved under the influence of confidence is free from apprehension of seeing its request repulsed.

CCXVIII. In the *Śaka* year counted by the *Vasus*, the mountains and the dice (874), on a propitious day, the 11th of the bright fortnight of *Māgha*, (the *karaṇa*) *Bhava* (having commenced) since an instant, the moon arriving in the middle of the *Taurns*, this *liṅga* of *Śiva* called *Śrt-Rājendravarman*, has found here a perfect stability, with these statues of *Śauri* (*Viṣṇu*), *Gaurī*, *Giriśa* (*Śiva*) and *Brahmā*.

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THE INSCRIPTION—PRE RUP

Introductory[1]

The stele of *Pre Rup* was discovered on the 23rd October, 1934 in the easternmost of the long halls situated at the base of the pyramid of the north face.[2] Engraved on slab of stone measuring 2m.21X Im. 34 X O.m. 20, it bears on each face. 66 lines of writing forming a total of 298 *Sanskrit* stanzas.[3] This is how these stanzas have been distributed from the point of view of metre.

Anuṣṭup : VII, VIII, CXXII-CCLXX

Upendravajrā : XXVI, LXV

Indravajrā : XXII, XXXIV, XXXV, XLVI, LII, LVI, LVIII, LX, LXI, LXVII-LXX, LXXVI, LXXIX, LXXX, LXXXVI, XCVII, XCVIII, CVII, CX, CXXI, CCLXXC, CCLXXVIII, CCLXXXIII, CCL-XXXIX, CCXCVII.

Upajāti : XI, XII, XVIII, XIX, XXIII, XXXIII, XXVIII-XLI, XLV XLVII, L, LIII-LV, LVII, LIX, LXIII, LXIV, LXVII, LXXI, -LXXV, LXXVII, LXXVIII, LXXXI, LXXXII, LXXV, LXXXVIII, XCI, -XCVI, XCIX, -CII, CV, CVI, CIX, CXI, -CXVI, CXVIII-CXX, CCLXXI-CCLXXIV, CCLXXVI, CCLXXXII, CCLXXXIV-CCLXXXVIII, CCXC—CCXCVI.

Vasantatilaka : XX, XXI, XXXVI, XLII, -XLIV, LI, LXXIII, LXXXIV, LXXVII, LXXXIX, CIV, CVIII, CXVII.

Mālini : CXXII, CCXCVIII (terminant chacune des deux faces).

Vaṁśastha : XC

Mandākrāntā : CIII

Sārdūlavikrīḍita : I, II, IV, V, IX, XIV—XVI, LXII.

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1. Inscriptions du Cambodge Vol. I. pp. 73-77.
2. By the gendarme Band, chief of the outpost of Aṅgkor, in the course of his daily round, on the indications which had been given him, in the evening of the day before, by C.A. Trouve, Conservator of *Aṅgkor*. The latter while suspecting of its existence, but being busy on that day with his works at *Ak Yom*, had requested the chief of the post to watch over that of *Pre Rup*.
3. List of Inscriptions, K. 806, cf. BEFEO, XXXIV, p. 770

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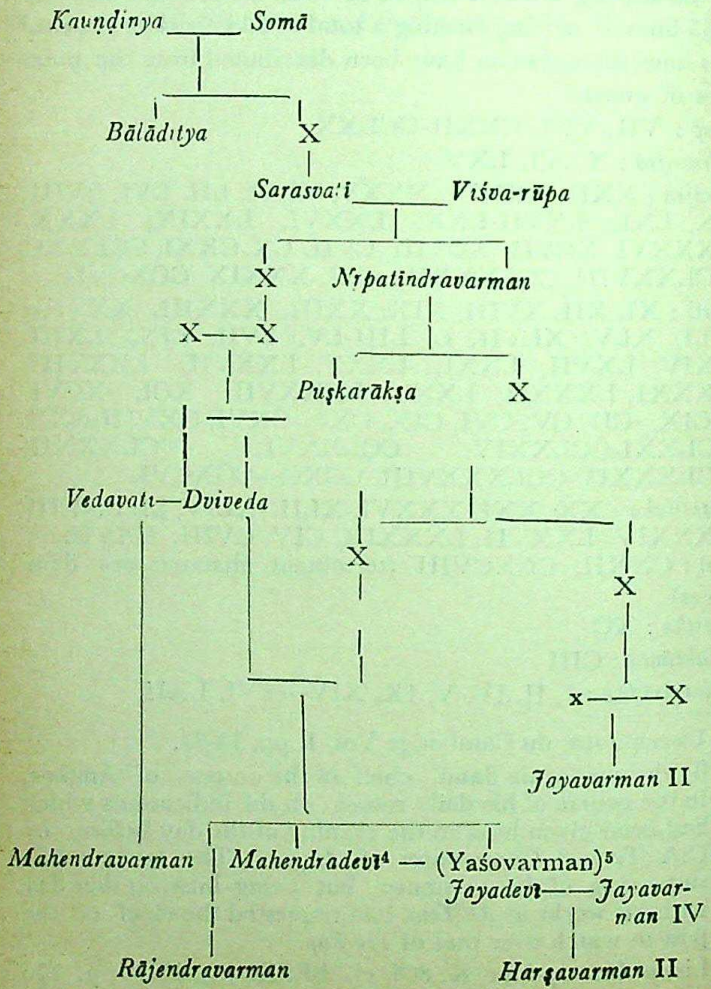
Śragdharā : III, VI, X XIII, XVII, LXI, CCLXXVII.
Aryā : XXLXXIX-CCLXXXI.

The first five stanzas are invocations to *Śiva* (I-II), to *Brahman* realised in the *trimūrti* (III), to *vāsudeva* (IV), and to Narayaṇī (V).

The genealogy of the reigning *Rājendravarman* (VI-XII to be completed by CCLXXX) is presented thus :—



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This genealogy brings forward a series of new informations which complete profitably the data of the inscriptions of *Yaśovarman* and *Rājendravarman*. (1) The digraphic inscriptions (St. II) say that puṣkarākṣa was *Aninditapureśvaravaṁśajāta*, an expression which Bergaigne has translated as "descendant of the Lords of *Aninditapura*"[6]. But nothing obliges us to translate *Aninditapureśvara* by a plural. On the contrary, the stanzas VI to IX of the Stele of *Pre-Rup* lead us to think that this expression designates a unique personage, for example, *Bāladitya* whom all the texts agree in presenting as the Lord of *Aninditapura*.[7]

(2) *Viśvarūpa* and *Sarasvatī* (VII) are not as L Finot[8] supposes, the parents of *Mahendradevi*, mother of *Rājendravarman* but belong, as I have elsewhere already shown,[9] to a remote past.

(3) The stele of *Pre-Rup* (IX) brings to our notice the father of *Puṣkarākṣa*. This is the king *Nṛpatīndravarman*, who should not be confounded with another prince of the same name; maternal great grandfather of Indravarman according to the digraphic inscriptions.

(4) In publishing the stele of *Mebon*, L. Finot, has expressed the opinion, that the name of *Mehendravarman*,

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For Text af F. Notes 4-6 *see* p. 96

4. Born in the line of Kings constituting the family of *Vedevatī* St., XI.
5. According to the inscriptions of *Baksei Chamkrong* (St. XXXV) the mother of *Harṣavarman* II (and consequently *Mahendradevi*, sister of this latter) was sister of *Yaśovarman*.
6. ISCC, p 369.
7. Cf. Stele of Mebon, St. VIII, BEFEO, XXV, p. 332; inscr. of *Prah Einkasei*, St. 5 (ISCC, p. 89) and of *Prasat Komphurs*, St. 6 (infra, p. 274), on *Bāladitya*, cf. BEFEO, XXXVI, p. 10.
8. Ibid., XXV, p. 510.
9. Ibid., XXVIII, p. 134-135.

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father of *Rājendravarman* was another name of *Jayavarman* IV.[10] an opinion which I have sought to criticize. The inscription of *Pre-Rup* gives me reason for the principle of distinction to establish, between *Mahendravarman* (who) was not the son of *Jayavarman* IV but his mother *Mahendradevī*, could not become the spouser of *Jayavarman* IV, after being that of *Mahendravarman*, thus I supposed it was his sister, named Jayadevī who was the mother of *Harṣadeva-Harṣavarman* and as a consequence spouse of *Jayavarman* IV (CCLXXX). *Rājendravarman*, then, was neither brother of *Harṣavarman* II, as all the world uptil now believed,—L. Finot included, nor a half-brother as I have proposed, but a 'cousin German' (first cousin), and if the inscriptions regularly state him to be a 'cadet' (Younger branch) of *Harṣavarman*, it should be understood that he was a 'much younger cousin'. This new data do not, moreover, contradict the evidence of *Baksei Chamkkron* (XXXV),[11] according to which *Jayavarman* IV had married a sister of *Yaśovarman* : only, that princess was not *Mahendradevī* the mother of *Rājendra-varman*, but Jayadevī, another sister of *Yaśovarman*.[12]

The *Praśasti* which fills up the Stanzas XIV-CCLXVII, contains only certain allusions to historical facts. *Rājendravarman* acceded to the throne in 886 śaka—944 A.D. (XXXVII) in his prime youth (XXVII LII, LIII, CCXXIV) not without contest it seems (LXXVI, CXI, CCLXXVI). The return to *Yaśodharapura* and the restoration of the city are mentioned (XVIII, XXI, CCLXXIV), likewise a victory over the *Chams*. (XXX, CL) : This long eulogy is quite in the same style as that of the stele of *Mebon* ; probably composed by the same author, it contains a certain number of allusions which testify to the literary culture of this court-poet. I do not speak about, let it be understood, the legends drawn from the *Purāṇas* and the epic poems, which constitute as in all the epigraphic texts

10. Ibid., XXV, p. 311.
11. JA, 1909, (I), p. 500.
12. Perhaps, here also, it is the cousions.

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the very plot of the *Kāvya*, but I notice the precise references to the *Atharvaveda* (LXIV), the *Rāmāyaṇa* (CCVII) the *Mahābhārata* (LXXXIII), *Pāṇini* (XLVII) and (CCLVIII), *Raghuvaṁśa*, (CLVIV, CXCIV, CCXI. CCXC) ; a poem named *Manoharā* is cited as a novelty (CCXI) ; finally the doctrine of of the *Buddhist* school of the *Yogācāra* makes fresh the quibble in the stanza (CCLXXV).

The most useful part of the inscription is naturally that which enumerates the foundations of the king (CCLXVIII-CCLXXXV) and gives on this subject precise and unpublished details on the monument of *Pre-Rup*. The text mentions, first of all, the confirmation by *Rājendravarman*, of the foundations of his predecessors (CCLXVIII), then the construction of *Mebon* (CCLXIX), the donations to *Bhadreśvara* (CCLXXI), to *Campeśvara* (CCLXXII), to *Gaṅgā* (CCIXXIII), finally after the restoration of the capital *Yaśodharapura* (CCLXXLV). comes the foundation of *Pre-Rup* in 883 śaka-961 A.D. (CCLXXVII). The temple was dedicated to the *liṅga*, *Rājendrabhadreśvara*, the name of which indicates a cult, associating the royal God with *Bhadreśvara*, national divinity of *Kambuja*, of which one of the sanctuaries was at *Va-t Ph'u* in the heart of the old *Chen-la*. This *liṅga* was accompanied by the images of *Śiva* (two in number), of *Viṣṇu* and *Umā*, placed evidently in the four *prasat*, at an angle constituting with the central sanctuary, the quincunx of the towers elevated to the summit of the pyramid. Here are the names and the qualifications of these idols : (I) To the South-East, an *Īśvara Rajendravarmeśvara* 'erected with a view to the prosperity of the king and as if this had been his own royal substance' (CCLXXVIII), novel example of a *śivaite* image, probably a *liṅga*, in which the 'subtle self' of the king was supposed to reside.

2. *Rājendraviśvarūpa*, image of *Viṣṇu* of which the name alone proves that he was associated with the cult of *Brāhmaṇa Viśvarūpa*, remote ancestor of the king (CCLXXIX).

3. an image of *Umā*, in favour of *Jayadevī*, aunt of the king (CCLXXX).

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4. An *Īśvara Rājendravarmadeveśvara in favour of Harṣavarman* II (CCIXXXI). Of these four idols only the first is localised, in the tower of the South-East. It is almost certain that the image *Umā* was placed in the South-west Tower, because the panels of the latter are decorated with feminine figures of which one has got the head of a wild sow. The site of the other two idols remains doubtful. This 'ensemble of five sanctuaries was complete as in Bakon, by the images of eight '*mūrti's* of *Śiva* (CCLXXXII), which one does not know, where to place, the small chapels constructed on the first tier of the pyramid being twelve in number, and the brick-towers situated in the eastern part of the Enclosure II, not exceeding six. The stanzas CCLXXXIII and CCLXXV briefly enumerate the donations made to the temple and recommend them to those who would be appointed to administer them.

The end of the inscription (CCLXXXVI, CCXCVIII) contains the exhortations on usage. Here, as in the stele of *Mebon*, these are long-winded enough, purely moral and deprived of all character of imprecation, as much as the traits bear similarity to the prayers of *Yaśovarman* to which the St. CCLXXV makes allusion moreover.

The language of this inscription is correct, rich in verbal forms of which some belong to types rare enough. The inexact or mere simply erroneous orthography are pointed out in note, save those which are systematic, *Satva* for *Sattva*, *datvā* for *dattvā vam* for *vaṃi* (LXIII, CCXXI, CCXCVII), *Koṣṭubha* forms constantly attested to in epigraphy. The character 'ḍ' is not distinguished from 'd'. The use of the *anunāsika* is not systematic, it does not appear anywhere before line 32 of face A. The distinction between 'i' and 'ɪ" is not always easy on the estampage; I have adopted everywhere the 'quantity (form) demanded by the *metre*.

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TEXT

A

I. (1) ṛgbhir vvahniśikhākalāpavisara-
vy aktābhir aindrīn diśaṃ
prodyadvāyusamīritena yajuṣā
yo dīpayan dakṣiṇāṃ
sāmnā candramarīciraśminikara-
pradyotitenāparāṅ
kauberīñ ca vibhāti tais sa nuditais
tasmai namaś śambhave

II. (2) oṅkārād atanus tanoti jagatām
eko pi janmasthiti
vyasir[1] vyaktasamastaśaktinilayo
yo yogiyogātmakaḥ
bhūyo nīrajajanmakañjanayana-
śrīkaṇṭhamūrttir vvaśī
śabdāntasthitaye śivāya vibhave
śāntāya tasmai namaḥ

III. Brāhmīm indau savitrīm savitari vitatāṃ
(3) vaiṣṇavīm pālanīm yad
raudrīm saṁhārahetuṃ hutabhuji ca kalām
arppayat triprakārām
dṛṣṭan dṛkśaktidṛgbhis triṣu racitavapus
sūkṣmam apy eṣu tasmai
tattvajñānāṃ parasmai parihṛtarajase
Brahmaṇe stān namo vaḥ

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1. Vyaṣṭir is suggested.

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IV. pāre sattvarajastamaskam api yo
nityan niviṣṭaḥ pade
traigu (4) ṇyena caturvvidhenavividhā-
bhivyaktir āvirbhavan
viśvākāradharo nirastasakalā
kāropi dedīpyate
vandantāṃ bhagavantam ādipuruṣan
taṃ vāsudevaṃ vibhum

V. ṣaḍgarbhaprabhavāya buddhijananīm
vidyāṃ vinirmmāya yā
garbhe saptamagarbhakarṣaṇakarī
haṃsasya sūtesṣṭame
mūrttā kaṃsavadho (ō) ddhuraṃ vidadhatī
nādan nabhasthorddhvagā
sādyā śaktir akṛtrimā bhagavato
nārāyaṇī namyatām

VI. āsīd āsindhusīmasphuritasitayaśo
rāśisañcārarājad
rājyaśrīmaṇḍitānindtapuravikasan-
mātṛvaṃśādhipatyāḥ
somākauṇḍinyavaṃśyo dadhadanatanṛpadvā
daśā (6) dityadīptiś
śrī Bāladityabhūpo valayam iva bhuvo
maṇḍalaṃ līlayā yaḥ

VII. yāṃ viśvarūpabhaṭṭo yo
lebhe tadbhaginīsutām
patnīm sarasvatīṃ vipro
vasiṣṭho rundhatīm iva

VIII. brahmakṣatriyayor vvaṃśe
pāraṃparyyodite tayoḥ
jāyā dvivedabh (7) ṭtasya
jātā vedavatīti yā

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IX. yasyāḥ puṇyaguṇasya mātṛjananī-
bhrātus tanūjo jitā-
rāteśśrīnṛpatīndravarmanṛpateś
śauryyeṇa śaurer iva
śṛṅge śrījayavarmmaṇaḥ kṛtavato
māhendraśaile purīm
mātur mmātula nātulo tulakalaś
śrīpuṣkarākṣo nṛpaḥ

X. (8) svarggadvāre pure yā puri puri ca purā
sthāpitaṃ bhūmibhartrā
śrī Bālādityanāmnā nijakulatilake-
naiśvaraṃ liṅgam iddham
bhartrā tenaiva vedadvitayamayadṛśā
(1) pūjayitvā samastair
bhogaiś svarggapratiṣṭhām alabhata vilasat
kīrttisandīpitāśā

XI. yā tatkulīnāvanipālavaṃśa-
paraṃ (9) parāyām uditā mahatyām
mahendradevīti mahīva gurvvī
devī surāṣṭrīva divo'vatīrṇṇā

XII. mahīpater vvedavatīpitur yyaḥ
kalām kulīnas sakalāṁ dadhānaḥ /
rājanyavaṁśābdhiniśākaraś śrī-
mahendravarmmā mahanīyakīrttiḥ//

XIII. tenorvvībhṛdvarāṅge vidalitatama (10) sā
pādavinyāsalīlām
ātanvānena tasyān narapativanitā-
mūrddhadhūtāṅghridhūlyām
devyāṃ vaivasvatākhyo manur iva raviṇā
rājadharmmānurakto
yaś śrīrājendravarmmety ajani duhitari
tvaṣṭur urvvīpatīndraḥ

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XIV. prāg vedābhyasanan dvijena janitaṃ
śrīviśvarūpeṇa yat
taptaṃ yat tri (11) vidhan tapas sahatayā
patnyā dvivedena yat
būbhṛdbhiś ca tadanvaye samuditair
yyat tena tenāṃśumad-
vaṃśyānāṃ harir ādideva iva yo
vaṃśe tadīye' bhavat

XV. sañjāto vijayī nijena jayinā
tejaḥprakarṣeṇa yo
nīcibhāvitavān aśeṣam apiṣan
tejasvivṛṇḍā (12) rakam
kenāpi pratipāditākhilamahi-
sāmrājyasaṁpadguṇān
arkkādīn asahiṣṭa bhūrimahasām
uccāśrayān āśrayān

XVI. mātuḥ kṣatriyavaṃśadugdhajaladher
llabdhodayāyāś śriyaś
śrībharttuḥ puruṣottamasya ca pitur
bhāsvatkule bhāsvataḥ
kāntyā kāma ivādhiko pi nirava-
(13) dyāṅgo niruddhas suto
yo garbheśvaraśabdam arthyam abhṛtā
nītaṃ guṇair aiśvaraiḥ

XVII. Somākhyāt sarggasārād bhavapurarucirāl
liṅgam āhlādanatvaṃ
Bālādityāt prabhutvan tribhuvanakamalo-
nmīlanāyādadānaḥ
bahner ddīptiṃ pitus svān mahati bhavapure
pīśvarād īśvaratvan
devī (14) yuktāt kumāro diśi diśi viditas
sarvvatejomayo yaḥ

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XVIII. durggābhiyogād viphalīkṛtāri-
kāṃkṣan yaśodābhyudayāya dakṣam
Mahendrato labdhamahābhiṣekaṃ
rarāja śaurer iva yasya bālyam

XIX. sattvaṃ guṇakarmmadadhānam iddhaṃ
sāmānyam anyeṣu viśeṣam icchan
vya (15) dhatta dhātā samavāyavṛttyā
yasyākhilaṃ lakṣaṇam agryam aṅge

XX. kāmas svakāntidinakṛtkiraṇair vikīrṇṇaiḥ
pītānyakāntijayaśolavapalvalāmbhāḥ
yatkāntisāgaram apāram upetya magno
manye karoti makaran nijavāhanaṃ yat

XXI. vyākhyāmayīm upagamayya ha (16) tāndhakārāṃ
rākām inaḥ paṭimadīptyanusaṃpraveśāt
vidyendumaṇḍalam udīrṇṇarasāmṛtārdraṃ
sarvvān apāyayata yo vibudhān rasajñaḥ

XXII. yasyāstraśikṣāñ caritaḥ praśaṃsā
loke'karot karṇṇamanaḥprasādam
karṇṇapraṇītā mahatī tu nindā-
nuśrūyate'dyāpi dhanañjayasya

XXIII. (17) daṇḍan trikhaṇḍam pṛthulaṃ salīlaṃ
lulāva lohaṃ kadalīdalābhaṃ
sakṛikṛpāṇaṃ laghupātayan yaḥ
kim ucyate māṃsamaye'ridehe

XXIV. nīlotpalasyāpi dale śasīva
nāsiś chidāśaktim agāt pareṣām
yasyaiva mantrauṣadhivīryyayogād
vajropamāyāṃ kim utāṁśayaṣṭau

XXV. (18) dhanur dhanurvvedavidāṃ varo'pi
vidhūya maurvvīravapūritāśaḥ
prayogatosbhijvalitaṃ vipaścid
yaś cāpaśabdan na cakāra kañ cit

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XXVI. yasyākalaṅkās sakalāḥ kalālīr
alaṅkariṣṇoḥ kila bālabhāve
candras tulārthīva tulām alabdhvā-
dhunāpi vṛddhau punar eti bālyam

XXVII. mūrddhābhiṣiktas sukumārabhāvo
(19) dṛptadviṣattārakadāraśaktiḥ
ninãya kīrṇṇān diśi kambusenāṃ
yo devasenām iva Kārttikeyaḥ

XXVIII. sadānavārīkṛtadikprayāto
nāgendrabhīmo bhagavān iveśaḥ
brāhmair vvidhānaiḥ parirakṣito yo
bhasmīcakārāripurāṇi roṣāt

XXIX. carān tarīkṛtya śarīrayaṣṭīr
utkṛtya kṛtsnāni śirāṃsya (20) rīṇām
khaḍgī gadābhṛt karikumbhapeṣī
prāduścakārāstram amānuṣaṃ yaḥ

XXX. jitvaikavīro diśam indraguptāṃ
yo dakṣiṇān dehabhṛtān didīpe
prācetasīñ cetasi sottarāñ ca
na rājasūyāya tu jiṣṇur ekām

XXXI. pratyantapṛthviṃ sakalām vijitya
bālo pi yūno nṛpatīn pratāpya
(21) pratītayā kambupurīm yaśasvī
saṃyojayām āsa jayaśriyā yaḥ

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XXXII. raṇārṇṇavād yasya jayāmṛtena
jātaṃ yaśaḥ kostubharatnam ārdram
trailokyam āhlādayati tridhaikaṃ
mūrttaṃ murārer hṛdayaṃ mudeva

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XXXIII. kalābhir āhlādayituṃ samasta-
lokaṃ vivṛddhābhir anukrameṇa
vimuktabālyo (22) pi śaśīva sākṣāt
kalākṣayaṁ yo na babhāra bhūyaḥ

XXXIV. avasthitiṃ śaiśavajāṃ vilupya
rājaśriyā saṅgamakāṃkṣayeva
stheyo' tra tiṣṭheti kṛtājñayā yo
nīto navam yauvanam ādariṇyā

XXXV. yā kāntir atyanyanarendrasargga-
śobhā śiśutve dadṛśe nu yasya
tām yauvane karttumanāḥ pra (23) kṛṣṭāṃ
yatnaṃ viriñco nitarāṅ cakāra

XXXVI. vilokya dikpālajaye jayāḍhyaṅ
jayaśriyāliṅgitam īrṣyayeva
yam ālilinge guruvāṅniyuktā
kulocitā kambujarājyalakṣmīḥ

XXXVII. yābhir yyato jhaṭiti bhūmibhṛtosnyarāṣṭre
sasraṃśire samararaṅgagatā gṛhītāḥ
rājyaśriyaṃ sa (24) darimūrttibhir eva tābhir
yyas tām adhārayad atatpuruṣaprayogāt

XXXVIII. yasyāṅgalagnaṃ vihite'bhiṣeke
tīrthāmbu yāvan na jagāma śoṣam
tejo jvalat tāvad aśoṣayat dvid-
badhūjanānām adhare madhūni

XXXIX. jātaṃ varāṅgābharaṇam bhavasya
navendum udvīkṣya navārkkabimbam
cūḍāmaṇibhūya nu yasya serṣyaṃ
bhā (25) sā śiro rañjayad īśvarasya

XL. dhruvan dharābhāradharasya yasyā-
hīndro maṇīn bhogasahasradīptān
āhṛtya harṣād iva vītabhāro
bhūṣāsu haimīṣu babandha sarvvān

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XLI. strīṇān didṛkṣākṣubhitā yadīyaṃ
grasaty akṛtte sati kānticandram
nimeṣacandradviṣi cakricakra-
krudheva raktā (26) dadṛśur dṛśo' ṁśam

XLII. rājyasthitau tribhuvanābhyudayāya yasya
yā kāśyapī ratir abhūd aditiprabhūta
manvantare surapater iva goptur asmin
pūrvvendrasaṃpadi na sā kṛtasannidhānā

XLIII. siṃhāsanastham avalokya mahībhṛtaṃ yaṃ
hṛṣṭā mahī sumahatī śriyam āninaya
siṃhāsane sthitavatī svayame (27) va rāmāt
sītāṃ śriyan tv apajahāra mahībhṛto pi

XLIV. vistīrṇṇaratnarucirañjitahemadaṇḍaṃ
yasyaikam eva śuśubhe sitam ātapatram
meror ivoparigataṃ sakalendubimbaṃ
sadbhaktivāriṣu tu tatpratibimbam anyat

XLV. nirvvikriyāyaṃ prakṛtau kṛtāyām
apy eṣa yasyāvir abhūd vikāraḥ
(28) haimīva yad ratnamayīva cāsīd
raimauliratnair natabhūbhujāṃ bhūḥ

XLVI. kṣoṇībhṛtāṁ dīptavatī varāṅge-
ṣvāhlādanī vāg dahanī ca yasya
tejomayī sūryyaśaśāṅkavahni-
saṅghātatulyākṛtalokayātrām

XLVII. mādyanti yair anyamahībhṛtas taiś
śaśāma yo (29) rājyasukhopabhogaiḥ
prāvṛtpravṛddhair jaladāmbuvarṣaiḥ
sindhor vviparyyeti payo hi nābdheḥ

XLVIII. rājanvatīty anyanṛpo nvaśāt prāṅ
nipātanāl lakṣaṇam antareṇa
yo lakṣaṇais saṃskṛtavarṇṇavarddhi-
padais tu sādhutvadharān dharitrīm

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XLIX. kulakramais svair api rājavidyān
dīptām atītair bhu (30) vi bhāvibhiś ca
yo dīpayat prāpya viśeṣato' syan
tamāṃsi madhyāhna ivārkkabhāsam

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L. na bhūbhṛto bhūt pariṇīya kanyām
ekān nu nāke parameśvaraḥ prāk
bhūtvā tu bhūyo bhuvi yo dhikaśrīḥ
kanyāśataṁ bhūr adhiketi nākāt

LI. bhrāntāvarugṇamṛdukārmmukam etya rāmaṃ
rājyād apeta (31) mariṇāpahṛtā purā śrīḥ
yañ jānakī kila dṛḍhākṣatakārmmukan tu
rājyasthirasthitim aśakyata nāpaharttum

LII. nyakkarttum icchan nikhilān ivānyān
yūno navayauvanam ādadhānaḥ
datvā madaṃ yaḥ pramadāmanassu
śāntiṃ svakīye manasi vyatārīt

LIII. yathā yathāvarddhata yauvanaśrīḥ
kāle (32)ndunā yasya vivṛddhibhājā
samudraveleva tathā tathoccair-
uddyotidṛṣṭaṁ guṇaratnam ṛddham

LIV. mahendrasampatparivṛṁhitaśrīr
āpūryyamāṇā vibudhair anekaiḥ
dharmmyā sudharmmeva divo vatīṇrṇā
babhau sabhā yasya bhuvi ṛagalbhā

LV. dharmmānukūlau kavir arthakāmau
dharmmañ ca kāmārtha (33) kṛtārthayogam
trivarggam ekāntam ivaikavarggaṃ
yo' sevatodāraphalānubandham

LVI. traikālyavijñānavato pi yasya
sākṣād iveśasya narendramūrtteḥ
netrīkṛtas tattvavicāradakṣaḥ
pūṣeva dikṣu pracacāra cāraḥ

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LVII. itas tatas svāśrayatas samantād
āgur guṇa yaṃ svaya (34)m anyadīyāḥ
gāmbhīryyaratnākaram ekapātraṃ
sattvābhipūrṇṇan nikhilā ivāpaḥ

LVIII. yaś cāravācopamayānumānā-
rthāpattisaṃvidbhir abhāvayugbhiḥ
kāryyāṇy akārṣit sad asac ca sarvvaṃ
ṣadbhiḥ pramāṇair adhigamya gamyam

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LIX. svacchāmbuvāpīkabarīvilāsā
vikāsipadmotpalapuñja (35)netrā
mūrtteva pūrṇṇendumukhī diśaś śrīr
yyaṃ sevamānā śaradā sasāda

LX. dharmmyān dadhāno vibudhārthasiddhīn
dviṭkāmavidhvaṁsanavidyayāḍhyaḥ
rudrādrijāsaṅgamavad yadīyo-
ddyogo jajṛmbhe vijayābhijuṣṭaḥ

LXI. padmodaye dattaguṇo pi yuktyā
pūṣeva doṣāvasaran nirasya
(36) yantendriyāśvasya bhuvo vibhūtyai
sammantraṇaṃ mantribhir agrahīd yaḥ

LXII. catvāro pi mahāgabhīragatayo
pyāśāsv api sthāsnavo
bhūbhṛdbhaṅgakṛto pi varddhitatamais
svair vvāhinīvistaraiḥ
śrījanmāvanayo pi karttum api gāṃ
ratnair alaṃ pūritān
nopāyair jalarāśayostipaṭubhir
(37) yyasyopameyā jaḍāḥ

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LXIII. ambhodharadhvānagabhirayā yad-
bāṇyā kakubbhyas tvaritās samantāt
samāyayur nadya iva dhvajinyo
drāk prāvṛṣā veditayātrayāptaiḥ

LXIV. vyatītavatyāṃ śaradi krameṇa
dikcakravālātatavāṣpalākṣyā
hemantalakṣmīr abhiṣektum āśā (38)d
yaṃ yogyam ātharvvaṇikīva siddhiḥ

LXV. suvarṇavarṇas suruvo vitīrṇṇaṃ
purodhasā havyam upādadānaḥ
pradakṣiṇāvarttaśikhaś śikhīva
dideśa yasmai jayaśabdam uccaiḥ

LXVI. āmṛtyādhārayā yaś śriyam anupagata-
kṣīṇabhāvāṃ vivṛddhām
prāpat kṛtsnārkkabimbād iva kalaśaśatāt
kāladhautāt pata (39)ntvā
puṣye puṣyesbhiṣikto vidhur upagatavān
vṛddhim ekārkkabimbād
eva kṣīṇas tv abhāgyapravirahitamaho
bhavya evāsti bhāgyam

LXVII. svabhāvataḥ prāg api kāntim agryāṃ
yasya vyatānīd apabūṣam aṅgam
saṃbaddhasarvvābharaṇān tu bhūyaḥ
kām apy abhikhyām apuṣat prakāmam

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LXVIII. satyopa (40)mā nūnam anāttaśaktir
yyasyāṅgakānter bhavituṁ babhūva
mithyopamādarśatalaṃ praviṣṭā
kandarppakāntiḥ prativimbaleśā

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LXIX. niśśeṣabhūmaṇḍalalaṅghanāya
yo viṣṇuvad vikṣitavikramospi
nākrāntavān ullikhitaṃ pṛthivyām
ācāracāruḥ parighaṃ prayāsyan

LXX. kakṣyābhir aśvair iva (41) saptabhir yyo
niryyāya yātrānilayodayādreḥ
bhāsvān navinoditavān babhāse
bhitin nayan vairitamāṃsi dikṣu

LXXI dvijādhirājamalamaṇḍalena
sphuṭābhir āśirbhir udiritābhiḥ
jyotsnābhir iddhābhir ivābhiyānā-
rambhe jajṛmbhe kumudākaro yaḥ

LXXII. saṃghātam ekatra didṛkṣuneva
(42) puñjikṛtair ddaivabalena sainyaiḥ
anuprayāto gajavājivṛnda (1)
sāndraiḥ pratasthe 'rijigīṣayā yaḥ

LXXIII. yāne pṛthor brahmapadaṃ śriye' han
druteti bhūr yyasya mudeva yāne
bhūtvā rajossaṅkhyapadātimarddāc
chrisampade viṣṇupadam prapede

LXXIV. vyūḍhe pi tulyaṃ paraki (43) yasainye
yasyaiva senā dadṛśe sasāra-
upādhinaddhe sphaṭikespi gāḍha-
rāge'sti diptir nna hi pādmarāgi

LXXV. mandradhvanau garjjati yasya cāpe
muktesuvṛṣṭāv abhavaj jigīṣoḥ
ārād ivārād api ratnasūr bhūr
vvidūrabhūr eva tu meghabhāre

LXXVI. kṣātrim bhujāj jātim ajasya jātām
(44) yas sādhayāmāsa parair nniṣiddhām
dṛṣṭaśrutānanyajabāhuvīryyād
yuddhe'nyathaivānupapadyamānāt

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LXXVII. śauryonnatir yyasya hatāhitāsṛg-
bālapravālodgamalāñchitājau
puposa puṣṭā kusumāstraśaktiṃ
vasantasaṃprāptir ivāstraśikṣāṃ

LXXVIII. sindūradigdhād aridantikumbhā (45)t
sandhyāpiśaṅgād gaganād ivājau
tejasvino yasya karāsibhinnāt
papāta muktāphalatārakālī

LXXIX. kīlālalākṣāruṇitā vikīrṇṇa-
bāṇāvataṁsā drutamauktikasrak
yaṃ prāptavatyāḥ praharantam āśu
reje raṇorvvī paṭadhīva lakṣyāḥ (1)

LXXX. protāṃ pravīrāriśarīrayaṣṭim
āndolayi (46)tvā diśi narttayantī
śaktir yyadīyā hṛtatārakāṅgī
gaurīva dṛṣṭā nu surais sarāgam

LXXXI. bhinnāriraktair aruṇā vireje
bhujojjvalā yasya raṇe'sidhārā
kīrtteḥ prakīrṇṇeva śikhā samasta-
dvīpaikadīpībhavituñ jvalantyāḥ

LXXXII. gadābhipiṣṭārikarīndradanta-
kṣoḍaṃ valakṣaṃ kṣubhitaṁ samīke
keśe (47) ṣu lakṣmyās suratakṣamāyā
yaḥ ketakīkesaravad (2) vitene

LXXXIII. tīvrārjunāstrahatabhīṣmavipakṣayuddho
yoddhā yudhiṣṭhira ivārkkajadīptirodhī
yo'jātaśatrur iti bhīmagadāvarugṇa-
duryyodhanoruvinipātaraṇāvasānaḥ

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LXXIV. pratyastraptāapaṭalair (1) arisaṃprayuktā
nyā (48)strāṇy (2) abhedyatanur
apy akhilāni roddha
khaḍgāṁ tu sadvyajanavad bhramitān marudbhir
uṣmacchido sahata yo raṇaraṅgataptaḥ

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LXXXV. kṛpāṇapāṇiḥ kṛpaṇe kṛpāluḥ
kṛpāṃ vyadhād yo jitavairivīraḥ
gaṅgāmbulīne tu na dhārttarāṣṭre
cakruḥ kṛpāṃ vyūham apāsya pārthāḥ

LXXXVI. gomaṇḍalasyopakṛti (49)ñ cikīrṣur
unmūlayan bhūmibhṛtāṃ bhujena
govarddhanaṃ kṛṣṇa ivāspade yo
bhūyas svakīye kṛtavān akampyam

LXXXVII. snigdhāsipātanakareṇa yathāvakāśaṃ
yena sthitāṃ vidalitāṃ svatanuṃ prapaśyan
śaṅke nivarttanabhiyā dviṣato'ntarātmā
pretasya saṃparivṛto bhṛśam a (50) psarobhiḥ

LXXXVIII. aho yuvaiva svam uraḥ sthiro'yam
apy ekadādān na parāṅganābhyaḥ
itīva yasya pratikūlabhāvā
vakṣo' rilakṣmir aviśad raṇeṣu

LXXXIX. tīkṣṇāsidhāram api yañ jayinañ jayaśrīr
āliṅgya vakṣasi vṛhaty akarot sarāgam
naisarggikaṃ svasubhagatvam udāharantī
gaurī (51)va dagdhamakaradhvajadehamīśam

XC. yam ekam aukas (3) sakalāvaniśriyām
alaṅkṛtāṅgan navayauvanaśriyā
prapadya padmā puruṣe purātane
nininda nūnaṃ svaratiṃ purātanīm

XCI. visarjjitā yena raṇeṣu jīva-
grāhaṅ gṛhītā bahavo' rivīrāḥ
bajrī baliṃ viṣṇubalena baddhvā-
(52)'dhunāpi nonmuñcati bhīruvat tu

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XCII. nayan nayenaiva parākramaṃ yaḥ
parākrameṇa pratihatya hantā
dviṣām pratīghātajaḍas tu siṃho
dantīndradantadvayanirdditāṃsaḥ

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XCIII. dviṣo drutā yasya haṭāvaśeṣās
tyaktāyudhā yudhy api rājasiṁhāḥ
vidudruvur vvanyakarīndrabhītāḥ
puna (53)r vvane bālamṛgāyamāṇāḥ

XCIV. tejognidāhāt kila yasya ke cij
jale mamajjur jaladher vvipakṣāḥ
ke cit tv amuṣmād atiśītalo 'yam
itīva tarkkād aviśan davāgnim

XCV. śokānalo netrajalair ajasraṅ
jajvāla yadvairivilāsinīnām
vaidhavyasantāpitamānasānām
anindhanaṃ va (54) hnim ivānukurvvan

XCVI. haṁsās sitacchatraruco vanebhāḥ
paryyantapālā dhṛtarājaśabdāḥ
siṁhāḥ purīṃ yadvacanād arīṇāṃ
sarājalīlām iva rañjayanti

XCVII. dhāmāgnidagdhā nidhanaikasindhau
magnāribhūmir vvaṭa saṁhṛteva
nodeti yasyāpi mahāvarāha-
daṁṣṭroddhṛtādyāpi puna (55)r vvikīrṇṇā

XCVIII. dadhvāna bherī ravapūritāśā
yasyoccakair yyā jayaghoṣaṇāyai
taddhvānamudvīcir ivānukurvvan
dandhvanyate sindhudhavo' dhunāpi

XCIX. yaśobhir udyadbhir udāttagītais
tirohitaṃ yasya yaśo'nyadīyam
vrīdād ivādyāpi samāhṛtaṃ sat
kvāpi prayāti svarito pagītam

C. (56) kīrtyām sapatnyām api cāpalaṃ svan
nikṣipya lakṣmīr apunargrahāya
hriyeva yaṃ prāpya patiṃ gabhīraṅ
gāmbhīryyam abdher jananāj jahāra

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CI. lakṣmīṁ calatvāt salilan dravatvād
dveṣan dviṣadbhyo maraṇaṃ manuṣyāt

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upāyavid vārayituṃ prabhur yyo
na tu svakīrttin dayitān digantāt

CII. vasuṃdharāṃ (57) sindhucatuṣṭayodho-
niṣṭhyūtaratnoddhuradugdhadhārām
yajñāya yaś śrotriyabālavatsāṃ
samāṃ samīnām iva gām adhukṣat

CIII. śraddhābhaktyor aghagiribhidor
vviṣṇupādaśrayiṇyor
ekāntinyor vvidhijalanidhiṃ
bhinnayos saṃprayāntyoḥ
madhye gaṅgāravitanayayor
devanadyor ivāsa
(58) ślāghyā yasya pratidinavivṛ-
ddhādhvarārambhaśobhā

CIV. dhūmo nu māpayitum agnim upāttahavyaṃ
yajñeṣu yasya nabhasā hutigandhir udyan
sāndro jagāma kakubhāṃ vivareṣu devān
āvāhayann iva divaṃ saha vedamantraiḥ

CV. śaśīkace hāri na pārijāta-
puṣpam makhe yasya sadotsuke (59) ndre
jātañ jitārer amarair vvimuktaṃ
saṅyanmakhe sarvvam ivopariṣṭāt

CVI. pradakṣiṇāvarttaśikhaś śikhābhir
huto hutāśo vitataṃ vitānam
bhrānteṣu paśyatsv apariśramasya
yasyānubhāvān na śaśāka dagdhum

CVII. mīmāṃsako nākitabhūrvibhūtyā
sākṣātkṛte divyasukhopabhoge
(60) yo'dhīya yajñāyudhinān dvijānāṃ
satyāpayāṃ vedagiraś cakāra

CVIII. dhāmābdhihemagirināgavanādi nūnam
ambhaśśilebhakalabhapramukhāvaśeṣam
ity āsr yuktyanugatā pratigṛhṇatāṃ vāg
ratnādyasaṅkhyam iva yacchati yatra dikṣu

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CIX. yenārthināṃ parvvavivarddhamānā
dānapravṛttiḥ kramaśaḥ (61) prayuktā
uccaiḥpadārohaṇalampaṭānāṃ
rarāja saupānaparaṃpareva

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CX. śauryyādayo yañ jahataṃ śrayanto
duṣṭān priyān apy avalokya sarvve
śaṅke nukarttuṃ guṇinaṃ guṇaughā
duṣṭam priyaṃ rejur apāsya darppam

CXI. apūrvvam adhyaiṣṭa kuto'pi yogaṃ
yo yena nirddasyu dadhāra rāṣṭram
(62) Ḍimbā hy abhūvan madhukaiṭabhādyāḥ (1)
prasahyavedādiharāḥ purāpi

CXII. kānter guṇānāṃ yaśasāṁ vivṛddhir
dhṛter ddhiyāṃ yasya ca vīryyakīrtyoḥ
prāptāparāṃ koṭim api prapede
punaḥ punar nūtanatām anantām

CXIII. kacagrahāl lagnam ivārilakṣmī-
mālyaṃ yaśo yo nu kare sugandhi
avākirad vāsayituṃ hatadvid-
vasābhir urvvīṁ diśi (63) visṛtāṅgīm (2)

CXIV. prasādamadhyasthitaratnahema-
harmmye'gryatejaḥparivāragehe
dharmmyārtāpacchidi yasya rāṣṭre
prajā niviṣṭā mumude divīva

CXV. vyāptasya tejodahanasya kāmyā
kīrttir vviśuddhā kathitā samīpe
phalāni dātuṃ sakalāni śaktā
yaṃ sāmidhenīva nijārtham āha

CXVI. trātun trilokīṃ kalikālakālyāṃ (64) s
sandarśayan vṛttam uvāha sarvvam
vārṣadhvajan tāṇḍavapāṭavaṃ (3) yo
nijaṃ prayogan tv avaner akampam

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CXVII. svasmāt padād vigalitās sati pārthivatve
tyuccaiḥpadañ ciram avāptum ivoruvāñchāḥ
yasyārayas caraṇapaṅkajareṇavaś ca
mūrddhno' dhyaśerata mahībhṛdadhīśvarāṇām

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CXVIII. guṇaikadeśais sadṛśo pi kaiś ci (65)t
sāmīpyamāne sati yasya kaś cit
sādṛśyabhṛt tatkṣaṇam āsa vaidyaś
caturbhujasyeva caturbhujo pi

CXIX. parāṅmukhī yoṣid ivāciroḍhā
senā dviṣāṃ sādhvasavaty akāri
lakṣmīs tu lagnorasi yena yoddhrā
dhṛṣṭā bhujiṣyeva bhṛśaṁ rasajñā

CXX. tiṣṭhan tv anenāṁsi manāṁsi sādhor
durātmanām apy atiniṣṭhurāṇi
malimasāni prasabhaṃ prakṛtyā
yo'yaṁsy a (66) yaskānta ivācakarṣa

CXXI. naukāvalī yasya rarāja yāne
pūrṇṇā payodhau sitasītasārthā
gaṅgāmbuvegena visāritāntar-
nnītā samantād iva haṁsamālā

CXXII. jaladhilalitavastrān tajjalonnunnaratna-
prakararacitacañcadvīcikāñcikalāpām
pṛthulagirinitambān nirmmalacchatravaktrāṃ
striyam iva ramayāṃ yaḥ kṣmāñ cakārānuraktām

B

CXXIII. (1) bhuvanatritayākīrṇṇāṃ
yasya kī [rt]t [im]—stavaḥ
kṛśo pi tapasā Gaṅgāṃ
bhagīratha ivāvahat

CXXIV. pūrṇṇe varṇṇasamūhena
pade yo'yojayat kriyāḥ

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lopāgamavikāraiño-
py alopāgamavikriyāḥ

CXXV. yasya stambhādivad gamyaḥ
.....
(2) abhāvagamyo'tyantāsan
doṣās tu śaśaśṛṅgavat

CXXVI. puruṣagrahaṇaṃ sthāṇau
mithyājñānaṃ pareṣv api
yasmin paramagambhīraṃ
samyakjñānam ajāyata

CXXVII. śrīyaśojanmabhūmitvan
nayan nayaparākramau
bhūrbhuvassvaśśriyam iva-
bhṛta tadbhāji yo-

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CXXVIII. .....[ba] (3) lavān vīro
rūpavān dhīdhanaś ca yaḥ
pañcānāṃ pāṇḍusūnūnām
ekādeśa ivābhavat

CXXIX. sākṣātkṛte śive śāntaṅ
kṛtārthaṅ goparigrahe
yo dānavārisaṃsaktaṃ
karaṃ manu ivākarot

CXXX. punaḥ punar ivāripsur
aśvamedhakratukri[yām]
.....(4) ti yo'dyāpi
dikṣv ahāryyaṃ yaśoha [ya]m

CXXXI. nityā janitam ajñātan
dviṭprārambhaṃ phalonmukham
kuntyeva karṇṇam sodaryyo
yasyārambho'rjunovadhīt

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CXXXII. manasthe paśyatāṃ yasmin
sarvvakāntātiśāyini
manojatvam anaṅgasya
nivṛtta ... ...

CXXXIII. (5) sahasravartmani guṇe
gīte yasya vṛhadgaṇe
smṛtiruddhetaraguṇa-
śrutis sāmnīva śāmyati

CXXXIV. yadīyaṃ śaramṛtsnâbhir
yyaśaḥ kāmena kāntijam
hṛdyaṃ hṛdi varastrīṇām
lagnaṃ likhitam akṣaram

CXXXV. caturddaśaprakārābhir
yyo vidy [ābhir] ... ...
(6) dhāteva manvavasthābhir
babhāra bhuvanasthitim

CXXXVI. abhiṣekāmbhasā yasya
sikṭā katipayāpi bhūḥ
sārvvabhaumasya santāpaṃ
sarvvabhūmer apāharat

CXXXVII. yasya vinyāsa evāsīd
ratnasiṃhāsane padoḥ
bhūbhṛnmūrddhasu bhāras tu
yattey ... ...

CXXXVIII. (7) dhṛtam ekasitacchatraṃ
yasya mūrddhni vyarājata
mukhopamārthīvāsanna-
caraṃ pūrṇṇendumaṇḍalam

CXXXIX. gaurīṃ haraśarīrārdha-
harāṃ vīkṣyerṣyayeva yam
śrīr ālilińge lagnāṅgī
tādṛśī syām itīśvaram

CXL. prakṛtir yyasya śukla-
..... (8) rañjitā
tathāpy atīva viditā
varjjitā varṇṇasaṅkaraiḥ

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CXLI. puraskṛtya kṛtī vahni-
vahnitulyapurohitau
sabhāṃ veṣi viveśāgniś
tṛtīya iva yas tayoḥ

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CXLII. yo gīto gurur eko pi
laghudaṇḍo' nvaśāt prajām
caṇḍadaṇḍadharan (1) dharmma—
rajoṃ pratyādiśann i [va]

CXLIII. ... ... (9) d ekapād dharmmaḥ
kalinā vikalaḥ kṛtaḥ
aṣṭādaśapadajñena
yenāṣṭādaśapād iva

CXLIV. niśāyām api yuñjāno
vidhāya vidhim āhnikam
vyavahāre nirasthad yo
doṣābhāsam anāgasaḥ

CXLV. yānāyānīndracāpāpi
sendracāpeva ya [ṃ] śarat
(10) namrarājaśirorakta-
ratnāṁśubhir acodayat

CXLVI. digjayāyābhiyāto yo
baloddhūtena dhukṣitam
vyaktakevalasattvo'pi
rajasājijanat tamaḥ

CXLVII. saṃhāre'nena taptāsmī-
tīva roṣād vasundharā
śrīsarggāya rajobhūtā
yāne yasyārkkam āvṛṇot

CXLVIII. tejasvi (11) tve samāne'pi
dhūmān dhūmadhvajo dhvajaṃ
jagrāhārijayair juṣṭan
tejo jājvalitan tu yaḥ

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CXLIX. vivṛddhā vāhinī yasya
prāvṛṣīva śarady api
babhañja vibhrameṇaiva
bhūbhṛto mārggarodhinaḥ

CL. vibhidya śātravaṃ vyūham
yo'viśac cakrarakṣitam
garutmān iva māhendrañ
ja (12) yāmṛtajighṛkṣayā

CLI. kṣatranakṣatranakṣatra-
nāthān yas tejasā jayan
raṇaraṅgāmbarārūḍho
reje ravir ivoditaḥ

CLII. yo dhūnvan nuddhvanidhanur
dhanurvveda iva svayam
sākṣādbhūto dhanuśśikṣā-
sauṣṭhavaṃ samadarśayat

CLIII. dhanurjyāghātajhaṅkāra-
muktā (13) yena śilīmukhāḥ
vairivaktrāravindeṣu
raktamadhv apivan raṇe

CLIV. raktāktāsilatā yasya
kṛttaiś śliṣṭā bhujair ddviṣām
jvāleva sarppasatrāgneḥ
patatsarppārbbudā babhau

CLV. yasyāsivapuṣī dṛṣṭvā-
ntakālajñā ivātmanaḥ
vyagāhantārayo gaṅgā-
kālindīsaṅgamāśayā

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CLVI. (14) ghanāpakāriṇo bhūbhṛt-
pakṣān utthānaveginaḥ
yo bhāṃkṣīd bhujabajreṇa
jambhārir iva jṛmbhṛtaḥ

CLVII. sakalanyāyakuśalo-
pyekavīro raṇe raṇe

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siṃhāvalokitanyāyam
anyāyam iva yo jahau

CLVIII. preṅkhadkhaḍgena yenājau
vegotkṛttam areś śiraḥ
svarggataṃ svāntarātmānaṃ
(15) ūrddhvocchalad ivānvagāt

CLIX. tejasvino' rer astrair yyo
rañjito' tīva bhāsuraḥ
svabhāvabhāsuro merur
iva ratnamarīcibhiḥ

CLX. jayaśrīr asidhārāyāṃ
yenāpi sthāpitā sthiram
puṣkalān puṣṇatī kāmān
prajodayam avarddhayat

CLXI. pratyādiśantīvākīrttim
aindrīm indrajitā kṛtām
yasya (16) vaijayiki kīrttir
vyāpyorvvīṃ vyaśnute divam

XLXII. jaghānārībhakumbhāliṃ
bhinnāṃ śrīkabarīm iva
yo' sinīlotpalenodyan-
muktāntaḥkusumāvalīm

CLXIII anityaṃ saṃskṛtaṃ sarvvam
iti vādan nudann iva
nityam ātmayaśo dhatta
yaḥ parākramasaṁskṛtam

CLXIV. puṃvatpragalbhā kān[t] āpi
(17) yam anaiṣīd raṇakriyā
lakṣmīmajām ananyoktām
sunandendumatīm iva

CLXV. dhātrā bhuvanasantāpa-
vidhvaṃsakṣamalakṣaṇe
mudādāyi dhruvaṃ yatra
kāmakāntir anaśvarī

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CLXVI. jijñāsur iva yatkīrtter
ggatimānañ jagattraye
prasāritakaro'dyāpi
prayāti ... ...

CLXVII. (18) strīvivādāt kalāhānir
indor iti haronv adāt
yatnād vinīya vīterṣyā
yatra bhūbhāratīśriyaḥ

CLXVIII. khaḍgakhaṇḍitadantīndra-
dantaṣaṇḍojjvalānalaiḥ
yaś cakre dīpikākoṭiṃ
ājirātrau jayaśriyaḥ

CLXIX. vītanidraṃ prajāvṛddhau
yasya bhramati śāsanam
smaraṇād iva daityā [r]e
... ... (19) viśvasaṃhṛtaḥ

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CLXX. dīkṣito' raṇayajñāya
bhitvā[1] yo mitramaṇḍalam
prāpto py anāmayapacaṃ
priyāṃ bheje jayaśriyam

CLXXI. padmārthī bhīmaseno yo
bhūbhṛdgahanapāragaḥ
digrājarājyam akarod
dhvastakāntālakākulam

CLXXII. yasyādhunāpi na vyeti
kīrtti ... ...
(20) lagnayā mandaragirau
pṛktevāmṛtaviprusā

CLXXIII. yenodgatā divi yudhi
cchinnadviṇmūrdhamaulayaḥ
dattābhūṣa iva yaśo
gāyidivyāṅganāgaṇe

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CLXXIV. yatkīrttyekārṇṇavaprānta-
taraṇaklāntaśaktayaḥ
hemādrimūrddhapuline
viśrāntā vivudhā dhruvam

CLXXV. ... ... (21) naddhapadmarddhir
dviṣaddhvāntavimarddinī
mahībhṛnmūrddhni yasyājñā
prabhā bhānor ivābabhau

CLXXVI. śrīs sthitoraḥkuvalaye
śrīdhareṇa hṛtodadheḥ
śrīpriye yena tu yaśaś-
śrir ājer ddiṅmukhāmbuje

CLXXVII. dṛśi padmadyutiṃ pāṇāu
pṛthivīṃ vakṣasi śriyam
bibhrāṇo yo'pi bhū ... ...
... (22) ṇitaḥ parameśvaraḥ

CLXXVIII. bhūmibhṛnmathanaṃ bibhrad
vilasadratnabhūṣaṇam
yasya viṣṇor iva babhau
vakṣaś śrīratimaṇḍiram

CLXXIX. bhāsvattatataro bhūri
maṇḍalālaṅkṛtonnatiḥ
bhūbhṛdbharttā mahimnā yo
meror nātyacarat sthitim

CLXXX. duryyodhanadviṣan nītvā
bhaṅ◦a ... ... (23) jasā
jayaśriyam aśalyāṃ yo
harmmarājo nv apālayat

CLXXXI. yuddhābdhimathanāl labdhaṃ
yaśoratnañ jagattraye
asvārtham eva yenāpi
śrīdhareṇa vyakīryyata

CLXXXII. yas trilokīpriyāṁ prāyac
calaccandrārkkalocanam

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. ai ... ...r. n ...
... (24) ṇapāṇam apāyayat

CLXXXIII. yatpādakalpavṛkṣo' pi
kāmado nāditaśriyam
dṛptārau hi vadānyatvan
natis sādhayatīśvare

CLXXXIV. aho svabhāvo dustyājyo
yadvakṣasthāvarīkṛtā
yenārihṛdayāhlāda-
hāriṇī śrīḥ kṣaṇaṃ kṣaṇam

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CLXXXV. [p] ū [rṇṇen] do rāhuṇā gra (25) stāt
kāmāl līḍhān nu vahninā
kāntir drutā mukhāmbhoje
yasyāṅge cābhaye śritā

CLXXXVI. etāvatā budhair ukto
padajñaś śābdikospi yaḥ
nāstīti yācakagaṇam
yan novāca kadācana

CLXXXVII. netrendriyeṇa kāmasya
darppañ jetāram ekadā
pratyādiśann iveśaṃ yo
jayatsa (26) rvvendriyais sadā

CLXXXVIII. śaktibuddhigatīnāṁ yo
dharīcakre mahodayaiḥ
dharāmbhonidhimerūṇāṁ
kṣamāgāmbhīryyadhīratāḥ

CLXXXIX. pradhānaguṇasaṁsiddhyai
nyastaṁ yena trayan triṣu
abhiyāne rajo dharmme
sattvan dviddhṛdaye tamaḥ

CXC. vipatsaro vanagato
yatitulyo (27) py arātirāṭ
na kaś cid agaman mokṣaṁ
yasmād bhīto bhavād iva

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CXCI. vanaṁ ripupurīkurvvan
vanīkurvvan ripoḥ puram
yaḥ padarthaviparyyāsam
itiśabda ivākarot

CXCII. pūrṇṇendumuditaṁ dṛṣṭvā
yasyāsyasmaraṇād dviṣaḥ
jyotsnābhir adres santaptāś
śītale pi śilātale

CXCIII. kṛtā (28) nurāgaś śrīkaṇṭhe
maṇḍalāgradhurandharaḥ
vṛttorur vyāyatastheyān
yaḥ svabāhur ivā babhau

CXCIV. doṣoddhāraṁ guṇotkarṣaṁ
vaṁśajānāṁ śubhāṁ gatim
yo dhanur maṇḍala evā-
kārṣīt prakṛtimaṇḍale

CXCV. nihatārātihariṇaṁ
rājendor api maṇḍalam
yasya taddayi (29) tonmukta-
vāṣpāmbhobhir alakṣyata

CXCVI. hatānāṁ yadyaśaśśauryyaṁ
gītaṁ svarggāṅganāgaṇaiḥ
hṛdyaṁ hṛnmāthi cārīṇām
manmathasyeva śāsanam

CXCVII. nigrahānugrahau bhāsvān
mārggāv uttaradakṣiṇau
yaḥ paryyāyeṇa saṅkrānto
madhye samarasas tayoḥ

CXCVIII. samāpya raṇaya (30) jñaṁ yo
vasubhir ddviṭpurāhṛtaiḥ
ārebhe vaidikaṁ vidvān
yudhiṣṭhira ivādhvaram

CXCIX. prajarddhir adhikā yasya
surabhijyām anujjhataḥ
prajālopo dilīpasya
prāg abhūt projjhatas tu tām

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CC. yasyādhvarāgnisaṁparkkam
ivāpnnas samaṇḍalaḥ
dhūmair adṛṣṭaś channo' rkko
havirbhāgajighṛ (31) kṣayā

CCI. sarvvaratnaiḥ sthirā yasya
dānavṛṣṭir hiraṇmayī
kṣaṇikāmbhodamuktābhir
vṛṣṇo vṛṣṭis tu vaidyutī

CCII. dānaikārṇṇavamagnāpi
dīptā yajñānalair api
rarājodayamadhyasthā
yasya sthitidharā dharā

CCIII. samastaṁ yo' karod rāṣṭram
avāṣpan namrabhūbhṛtām
svasmin haras tu sa (32) hate
śvaśure vāṣpavāhinīm

CCIV. yo vikramatrayāyāsa-
śaṅkāṁ śārṅgī nu nāśayan
cakrāma kṛtsnam ekena
vikrameṇa punar jagat

CCV. tāpanāhlādanakṣatra-
guṇārkkendukarānvitaḥ
sadyodaya ivopāsyo
mantriṇāṁ yo'natikramāt

CCVI. atasmiñs tad iti prāyaḥ
pratya (33) yaṁ heyam eva yaḥ
guṇeṣu ratnagrahaṇād
agrahīd vyasanīkṛtāt

CCVII. mārīca iva rāmasya
nāmādyekākṣaraśravā
yasyārirājo vīro'pi
jagāmānanyajāṁ bhiyam

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CCVIII. nānākārasvadehārddha-
sandhyānādariṇāv iva
śārṅgīśvarau tadardhābhyāṃ
yañ cakratur atādṛśam.

CCIX. na kevalaṃ pa (34) davidhau
yadvāg varṇṇavidhāv api
vyāpṛtā nopameyaiva
samarthaparibhāṣayā.

CCX. jagatāṃ varddhayan bījaṃ
kṣatāt trāṇaṃ vitanvatā
nāṅgakāntyaiva jātyāpi
yena kāmo vinirjitaḥ.

CCXI. sudakṣiṇān dilīpaṃ yaḥ
pratigṛhṇantam adhvare
ajaiṣīt kṣatradharmmeṇa
tām pātreṣu tu dattavān.

CCXII. rakṣi (35) taṃ yena saujanyam
asādhāraṇabhūṣaṇam
ratnaṃ kostubhanāmeva
hṛdyan nārāyaṇorasā.

CCXIII. śaptā duṣṭasvareṇaitya
dadhīcaṃ svarggatā puṇaḥ
yan tu susvaradattāśīr
bhāraty adyāpi bhūratā.

CCXIV. parākramaparadvandvaṃ
yadyaśo'pi napuṃsakam
dīkstrīṣu raktaṃ paraval-
liṅgatvād iva viśrutam.

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CCXV. sītāṃ la (36) bdhum aśakto'rir
yyasya mandodarīrataḥ (1)
śrīmadādityavidveṣī
rāvaṇābho niśācaraḥ.

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CCXVI. śūnyānātmādivādaṃ yo
yuktyā pariharann iva
sarvvatra vyāpinīm ātma-
vibhūtiṃ pratyapādayat.

CCXVII. ya eko sāṅkhyaguṇavān
kutārkkikajigīṣayā
prādur āsīd guṇaguṇi-
vyatirekaṃ vadann iva.

CCXVIII. (37) na kevalaṃ gandhavatī
kriyate bhūs sugandhibhiḥ
yaśobhir yyasya dikcakra-
kīrṇṇair dyaur apy atadguṇā.

CCXIX. prāk prayujyopasarggaṃ yaś
śāstrajñaḥ pratyayaṃ param
dhātor iva ripor artha-
pratipattyai padaṃ vyadhāt.

CCXX. yaśaścandrasya janako
daśadiggarbhagāminaḥ
anasūyānuyāto yo
rarājātrir ivāparaḥ.

CCXXI. (38) purāṇārthānurakto'pi
vṛddhavāṇīpriyo'pi yaḥ
navārtha eva kenāpi
kāvye rāṅkṣīn manohare.

CCXXII. niṣkale'pi śive nitya-
saṃsaktas sakalīkṛte
sakalāṃ yaḥ kalāṁ prāpa
candrārddho na tu jāḍyataḥ

CCXXIII. svīkurvvanty unnatiṃ sarvvāṃ
varṇṇitā yasya sadguṇāḥ
tathā hi lajjāvyājena
mukham apy ānatan tadā.

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CCXXIV. (39) kaumāran dadhatā yo nu
kārttikeyena kevalam
jarasā varjjitaṃ prāpyam
aprāptam prāpa yauvanam.

CCXXV. akāryyaṃ prṣṭhataḥkāraṃ
anuśiṣṭā prajākhilā
yena priyahitāṃ prājyam
anyonyasya vyativyadhāt.

CCXXVI. tiryyakkṛtya kṛti kṛtyaṃ
kṛtsnaṃ prākkṛtibhiḥ kṛtam
śāstroktaṃ yaḥ prakṛtavān
navīnam akṛtaṃ paraiḥ.

CCXXVII. (40) prāpya hīnānubandhaṃ yad-
guṇaṃ kīrttindvalañkṛtam
naṣṭā harajaṭājūṭaṃ
kīrttir gaṅgeva bhūbhujām.

CCXXVIII: yasyāpi nityavīpsārthaṃ
kevalan na dvir ucyate
yaśo'nuraktais kavibhiḥ
koṭikṛtvo'py asambhramaiḥ.

CCXXIX. etāvatānumeyo yo
yoddhā śastravidāṃ varaḥ
dviṣaṃ sā (41)ṅgam ivānaṅgaṃ
yac cicchedāsidhārayā.

CCXXX. jātāḥ prajāpater yyasmād
dakṣān medhādayo daśa
daśāṅgāyaiva dharmmāya
dayitās tasthire sthirāḥ.

CCXXXI. kāntin dṛṣṭāṃ punar dṛṣṭvā
dvau purūravasaḥ purā
vibudhāv ūcatuḥ kṣiṇām
ṛddhāṃ yasya tu te'khilāḥ.

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CCXXXII. yamasya mahiṣākarṣā (42)d
ivāptun dharmmarājatām
yasyorvvī mahiṣī hṛdyā
dakṣiṇāśāṃ sadānvagāt.

CCXXXIII. yasya praśāsato rāṣṭre
'py aikāgārikavarjjite
kenāpi dṛṣṭayā kāntyā
hṛtaṃ sīmantinīmanaḥ.

CCXXXIV. vṛddhānuśāsanasudhā-
sindhau magno'pi yo'niśam
vṛddhabhūpavarāṅgaśrī-
laṅghanañ caraṇaṃ vya (43) dhāt.

CCXXXV. rajastamobhyān nirmmukto
yuktas sarvvaguṇair api
prakṛtir yyo'pi buddhyādeḥ.
paramaḥ puruṣo mataḥ.

CCXXXVI. lakṣaśo lakṣahomāgnau
hutaṃ yasyāpi hotṛbhiḥ
sarvvavījam ivāmbūptam
mahat phalam ajījanat.

CCXXXVII. coditau sūtamagadhau
purā tuṣṭuvatuḥ pṛthum
stavī (44)ti svarasenaiva
yan tu sarvvam idañ jaggat.

CCXXXVIII. bhūbhṛty anamre vidhvaste
svabhūbhṛttvabhayād iva
chinnpakṣāpadeśena
namanti girayo nu yam.

CCXXXIX. śrīsomeśvarabhaṭṭād yo
mīmāṃsāṃ śrutavān dvijāt
budhān vyākhyātavedārthāṃ
brahmaṇyān adhyajīgamat.

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CCXL. rājapaddhatir adyā (45)pi
yatpraṇītā prakāśate
yayā yātā nṛpatayo
lokadvayahitair yyutāḥ

CCXLI. niṣkalaṅkatayā naiva
śaśāṅkaṃ prajahāsa yaḥ.
apakṣapātapūrṇṇena
maṇḍalenāpy aharnniśam.

CCXLII. rājyan napuṃsakāvasthām
api prāptaṃ prajārddhikṛt
babhau vijitavairīndraṃ
(46) yasya jiṣṇor ivehitam.

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CCXLIII. bhramitā mandarabhrāntyā
lakṣmīr amṛtamanthane
abhrāntaṃ merum iva yaṃ
suvarṇṇaṃ prāpya susthitā.

CCXLIV. Brahmāṇḍakoṭare'py alpe
yaśo yenorudarśitam
kṛṣṇenevāsyakuhare
trailokyaṃ sarvvaśaktinā.

CCXLV. nityāśiṣat kambupurīṃ
vā (47) giśasya purodhasaḥ
gīrvvāṇavāritārīndrāṃ
yo vajrīvāmarāvatīm.

CCXLVI. śamite'py anvaśād durggaṃ
durggamaṃ yo'rimaṇḍale
meruṃ kurvvanty avadhyā hi
dhāma vedhoharīśvarāḥ.

CCXLVII. pradhānabhūtā bhūteṣu
guṇā yasmin praśāsati
guṇībhūtāni bhūtāni
vyatyayo (48) 'pi mahodayaḥ

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CCXLVIII. śrīkesaraṃ yaśogandhaṃ
sāmrājyasarasi sphuṭam
yatpādajalajaṃ reje
duṣṭaṃ rājanyaṣaṭpadaiḥ.

CCXLIX. mṛdūcakāra yaś śastram
asaṅkhyaṃ saṃyati dviṣām
haras tu kusumāstraika-
kusumāstramṛdūkṛtaḥ.

CCL. yasya daṇḍayato' khaṇḍaṃ
daṇḍyān dedīpya (49)te yaśaḥ
adaṇḍyādaṇḍanāmbhodher
indubimbam ivoditam.

CCLI. dattebhaśatadānāmbu-
matteva vitate 'dhvare
paribhramati yatkīrttir
adyāpi bhuvanatraye.

CCLII. kamalotkāpi hitvaiva
kamalaṃ kaṇṭakānvitam
yasyāgād bāhukamalaṃ
kumalā hatakaṇṭakam.

CCLIII. brahmārthito (50)viśuddho yaś
śuddha eva śivas tv asau
śuddhasphaṭikavarṇṇo pi
bhūyo' bhūn nīlalohitaḥ.

CCLIV. yatpratāpānalo dhākṣīd
vāhinyantarggatān api
vairiṇas sammukhīnān kiṃ
punaḥ kāṣṭhāntaradrutān.

CCLV. eka evaikajaladhau
prasuptaḥ puruṣottamaḥ
yatkīrtyekārṇṇave stotra-
prabuddhā ba (51)havas tu te.

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CCLVI. yasya stavāyāpi kavi-
prayatnānantarīyakam
caritāmṛtasamparkkāt
kāvyan na vyeti vedavat.

CCLVII. bhītā bhīṣayamāṇe bhūḥ
kiñ cid evādiśat pṛthau
datvānyeṣu bahukṣīraṃ
yasmiñs tv abhayade 'khilam.

CCLVIII. jahatsvārthābhimukhyena
parārthapratipādane
vṛttir yyasya samāsādir
iva (52) sāmarthyamaṇḍitā.

CCLIX. mokṣaprāptinimittena
tattvajñānena bhāsvatā
samanvito 'pi yo naiva
vimukto hṛdayān nṛṇām.

CCLX. ekatraivātmano gātre
vyadhād bhūtiṃ rajomayīm
haro yas tu jagannāthas
saptasv aṅgeṣu sāttvikīm.

CCLXI. niṣkāmo 'pi parasveṣu
yo vadanyo pi pāṭavam
dātun nālaṃ svam anyasmai
jagrāhānyasya kevalam.

CCLXII. (53) jayaḥ parājayo vā syād
ity āśaṅkānyayoddhṛṣu
yasmiñs tu jaya evāsīd
asandigdho raṇe raṇe.

CCLXIII. śrīr aho niṣṭhurā yuddhe
yatkucābhyām atāḍayat
rugṇanighnadarātībha-
dantāgraṃ yadurassthalam.

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CCLXIV. nālaukaḥkarakīrṇṇāsu
puṣpavṛṣṭiṣu yo jayī
visparddhīvākirad yoddhā
kīrttimandāramañjarīḥ.

CCLXV. bhūṣāṃ (54) vadhnann ivāpūrvvāṃ
khaṇḍabhūṣe bhave 'dhīkām
yaśaścandrasahasrāṇi
yo khaṇḍāny ādiśad diśi.

CCLXVI. yadvapussahakārasya
lagnā kāntiphale nṛṇām
dṛgbhṛṅgī kīrttikusumā-
kṛṣṭā nirggantum akṣamā.

CCLXVII. ātmānam īśvaraṃ vaktuṃ
yo vāñchann iva kāraṇam
prakṛtāv anudāsīnaḥ
karttavyam akarot kṛtī.

CCLXVIII. (55) devān yaś śrīndravarmmaśrī
yaśovarmmādibhir nṛpaiḥ
sthāpitān kalpite stheyo
yajñāṅge tair atiṣṭhipat.

CCLXIX. yaśodharataṭāke śrī-
yaśovarmmakṛte kṛtī
adṛṣṭam api dharmmaṁ yaḥ
pratyakṣaṃ samadarśayat.

CCLXX. kambuviśvambharāyāṁ yas
tridaśānāṃ svayambhuvām
sthāpitānāñ ca yajvaiko
bhūtvā pūjām avarddhayat.

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CCLXXI. (56) rājendunā yena yathā yathā śrī-
bhadreśvare dīyata maṇḍalaśrīḥ
tathā tathāvarddhata niṣkalaṅkā
candraśriyaṃ hrepayituṃ mudeva

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CCLXXII. campādhipaṃ bāhubalena jitvā-
'yacchac chriyaṃ yo haraye tadīyām
svayambhuve rodhasi viṣṇupadyāś
campeśvarākhyām iva karttum arthyām.

CCLXXIII. sitānadītīrakṛtāspadāyai
dvā (57) ratrayaṃ yo'diśad eva nadyai
yathākhyam eṣā tripathena gaccha-
tvitīva haimaṃ saha bhūribhogaiḥ.

CCLXXIV. yaśodharā yena purī parokṣā
dharmmārthakāmair iyam abhyapūri
kṛtvā punar bhāratasaṃhiteva
vedais tribhis satyavatīsutena

CCLXXV. yācñā yaśovarmmanṛpasya yogā-
cāroktavijñaptir ivārthaśūnyā
dharmmyā svadharmmoddharaṇoddhatena
yenārthavattāṃ gamitā tra (58)yīva.

CCLXXVI. magnānyabhūbhṛtkulamānaśṛṅge
'py ucchrāyabhāg atra taṭākapadme
yanmānaviṣṇur bhuvanaṁ vilaṅghya
padaṁ vyadhāt tūryyapadāvadātam.

CCLXXVII. sa śrīrājendrabhadreśvara iti viditaṁ
liṅgam atraidam agryaṁ
gaurīśaurīśvarāṇāñ catasṛbhir abhirā-
mabhir arccābhir ābhiḥ
kīrttiṁ vaktuṁ prasannaṁ mukham iva
muditasyordhvam āsyaic caturbhiś
śambhor bhāsvadbhir iddhe śikhitanuvasubhiḥ
sthā (59) payām āsa śāke.

CCLXXVIII. tenāṇimādyair (2) nnihito guṇaiś śrī-
rājendravarmmeśvara īśvaro'yam
aṣṭābhir indrādibhir ātmabhūtyai
bhūpālabhāvas sva ivāgnidiksthaḥ.

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CCLXXIX. rājendraviśvarūpe-
śvaro' pi viśvākṛtir harir hārī
tribhuvanakevalakānti-
prakara ivākāri tenāsmin.

CCLXXX. śrīharṣadevajananī-
jayadevyās svarjjayāya janitaśrīḥ
jananījaghanyajāyās
tene (60)ha sthāpitā girijā.

CCLXXI. rājendravarmmadeve-
śvaram īśvaram īśvaro 'vanīśānām
śrīharṣavarmmanṛpater
anujasya sa bhūtaye kṛtavān

CCLXXXII. siddhā daśādhyātmikaliṅgalakṣyāś
śārṅgyāditārapratimābhirāmāḥ
mūrddhendunisṭhyūtasudhorudhārā
ivāṣṭamūrttīr akṛtāṣṭamūrtteḥ.

CCLXXXIII. trailokyalakṣmīr iva lokapālair
aṣṭābhir āsāditarājabhāvaiḥ
puñjīkṛtaiṣu kṣitipena tena
deveṣu dattā vi (61)vidhā vibhūtiḥ.

CCLXXXIV. suvarṇṇabhogī maṇirāśisāndras
samudravat tatparikalpito'smin
velāvivṛddho 'stv anatītya deva-
pūjāvidhis tūryyaravormminādaḥ

CCLXXXV. indreṇa tenādhikṛtaiḥ payodaiḥ
pumbhis svadharmmaikarasaṁ pradeyam
saṣadrasaṁ pātravaśāt samāpya
daivīm payo divyaṁ ivānnam ijyām

CCLXXXVI. bhaviṣyataḥ kambujabhūbhujaś śrī
rājendravarmmā vidito vadānyaḥ
sa yācate yā (62) cata ity udāraṁ
rakṣantu dharmmaṁ svam imaṁ bhavantaḥ.

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CCLXXXVII. ātmāyam eko vahudhā vibhinne
karttopabhoktā ca yataś śarīre
tatas svadharmmagrahaṇaṁ budhānān
dharmmeṣu sarvveṣu vivardhatāṁ vaḥ.

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CCLXXXVIII. upādhibhedād api kartṛbhedo
yaḥ kalpitaḥ karmmaphalāni bhettum
bhāktas sa bhedyaḥ paramārthabuddhyā
bhāseva bhānor anayāndhakāraḥ.

CCLXXXIX. labdhā dharitrī tapasā bhavadbhi (63)r
asyāṁ yad astīdam aśeṣam etat
saṁrakṣaṇīyaṁ kṣaṇam apy upekṣyan
na syān nipīdyeta yadīha kaiś cit.

CXC. kṣatāt paritrāṇavidhānaliṅga-
kṣatroktir eṣābjabhuvo bhujād vaḥ
prasūtibhājāṁ bhujaviryyabhūri-
bhūṣābhṛtaṁ bhāsayatāt svam artham.

CCXCI. nidrāyujāṁ rājyasukhe śriyāpi
dharmmo vipadyeta yadā tadāstāt
prabo (64) dhanaṁ vas tadupakriyāyai
nārāyaṇasyeva payaḥpayodhau.

CCXCII. yato nimittād adites sutattvaṁ
straiṇaṁ ca viṣṇur bhagavān ajo'pi
śivo jagāmāmbujajanmanaś ca
tad astu dharmmasthitipālanaṁ vaḥ.

CCXCIII. yamabhyupetā niyamābhirāmā
rāmeva sā satyavataḥ priyāstu
dattāndhadṛṣṭir ddadhatī dhṛtir vvo
yaśaśśarire mama dharmmajīvam.

CCXCIV. ratnādidevasva (65)m idañ jighṛkṣur
bhūṣāyamānaṁ viṣam eva kas syāt
śrīkaṇṭhakaṇṭhasthitakālakūṭam
iveti buddhir viduṣān dṛḍhā vaḥ.

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CCXCV. bhūyāsta yūyañ ciram āttarājya
dharmmotsukās tyāgaguṇair vvariṣṭhāḥ
tejodhikāḥ koṣabalarddhimantaḥ
karandhamādyā iva pūrvvabhūpāḥ.

CCXCVI. kulīnam utkā kulajeva kanyā
bhavadvidhaṁ prāpya patimvaraiṣā
śālīnatāṁ mārddava (66)m ānayantī
yācñā nijan no vivṛṇoti bhāvam.

CCXCVII. svarggāpavarggapraśamaikavīthī
vānī mamaiṣeśvaramūrddhamālā
gambhīram ānandayatān mano vo
mandākinīvāmbunidhiṁ praviṣṭā.

CCXCVIII. maraṇam idam ināṇāṁ
yācanaṁ yuktam uktaṁ
kṛtibhir abhimatārtha-
prāptaye yat prayuktam
tad amṛtam anugamyan
dharmmasaṁvarddhanārthaṁ
yad abhimatamato 'haṁ
dharmmārgeṇa yāce.

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TRANSLATION

(I) To that *Śambhu* who shines, brightening the region of *Indra* (—the east), by means of *ṛk* manifested by the issuing of pencil of flames, the south, by means of *Yajus* agitated by the wind which arises, the west by means of *Sāman*, illuminated by the collection of luminous rays of the moon, the region of *Kubera* (the north) by the (three vedas) reunited, homage is rendered.

(II) To him, who though unique and deprived of body, is manifested by the syllable *Om* in those individualities which are the conditions of birth of these creatures, (to him) who is the place where are manifested all the powers, who has for essence the *Yoga* of the *Yogin*, and who moreover is manifested master of himself, under the form of the God, born of lotus (*Brahmā*), of the god with the eyes of lotus (*Viṣṇu*) and of *Śrīkaṇṭha Śiva*) —a *Śiva* residing in the midst of the syllable *Om*, omnipresent, quiet, homage.

(III) To him, who places his three portions : that which is *Brahmā*—the creator, in the sun, that which is *Viṣṇu*, preserver, in the moon, and that which is *Rudra* destroyer in the fire ;—to Him of whom the body, manifested in these three gods, is though present, discerned by the supernaturally gifted eyes of those who know the reality to this supreme *Brahmā*, exempt from passions, homage.

(IV) To Him, who though attaining eternity in the supreme world, with the condition deprived of *Sattva, Rajas* and *Tamas*, appears in this world, under diverse manifestations, thanks to the quadruple triad of qualities, and who, though stripped of all forms, shone in the form of the omni-

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present, to that Blessed *Vasudeva*, primordial and eternal male, salutation.

(V) To Her who having created in a matrice the knowledge (Vidyā), mother of intelligence, for the production of six embryos, (after) having extracted (from that matrice) the seventh, is incarnated in the eighth engendered by the *Haṁsa* (*Viṣṇu*) and uttered a cry of joy (at the thought) of the death of *Kaṃsa*, to that celestial power, elevated, inaccessible and non-artificial of the Blessed, to *Nārāyaṇī* homage.[1]

(VI) There was king, whose pure glory shone upto the limits of the ocean ; whose sovereignty (inherited) from his maternal family shone in the city of *Aninditapura* ornamented by the Royal fortune ; reigned guiding the people (or : shone in its march in the signs of zodiac), a descendent of *Soma* and *Kauṇḍinya*, having the lustre of twelve suns—who are

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1. It is *Yoganidrā*, the cosmic sleep—*Māyā*, illusion,—*Avidyā*, ignorance, considesed sometimes as *Durgā*, *Śakti of Śiva*, Sometimes as *Vaiṣṇavī*, *Śakti* of *Viṣṇu* (this is the case here). By the order of *Viṣṇu*, she introduced successively in the womb of *Devaki* wife of *Vasudeva*, six embryos, who, after their birth were killed by *Kaṁsa*, one after the other. The seventh *Balarāma* form from a portion of *Śeṣa*, was extracted from the matrice of *Devaki* before his birth and transferred to that of *Rohiṇi*, another wife of *Vasudeva*. The eighth Kṛṣṇa, incarnation of *Viṣṇu*, was after his birth, confided to Yaśodā—whereas the infant of the latter, insofar as she was incarnated as *Nidrā*, was substituted for *Kṛṣṇa*, by the side of *Devakī*. *Kaṁsa* seized the infant of *Yaśodā* (whom he believed to be that of *Devaki*) and crushed her against a stone. But *Nidrā*, ascending the sky transformed herself into a gigantic being who, with a terrible laughter, announced the death of *Kaṁsa* (*Viṣṇu-purāṇa*, V, I—III).

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the unsubjugated kings, Śrī *Bāladitya* (—rising sun), who by his march the circle of his empire) as (the sun) the orb of the universe.

(VII) *Sarasvatī*, daughter of his sister, was taken as his spouse by the *Brāhmaṇa Viśvarūpabhaṭṭa*, as *Arundhatī* (was taken) by *Vasiṣṭha*.

(VIII) In the line of this *Brāhmaṇa* and that *Kṣatriya* was born *Vedavatī*, spouse of *Dvivedabhaṭṭa*.

(IX) The king *Nṛpatīndravarman*, virtuous brother of the mother of this latter, vanquisher of his enemies, as if he possessed the heroism of (*Śaurī Viṣṇu*) had for son the king *Śrī Puṣkarākṣa*, with unequalled skill, maternal uncle of the mother of Śrī *Jayavarman*, who established his capital on the summit of Mount *Mahendra*.

(X) Having, by means of accummulated riches, been honoured by his spouse (*Dvivedabhaṭa*) who knew the double collections of the *vedas*, the shining *liṁga* of *Īśvara*, erected previously in the city of *Svargadvāra* and in each city, by the king named *Śrī Bāladitya*, who was the ornament of his own family. This (*Vedavatī*) who dazzled the cardinal points with his sparkling renown, took his abode in heaven.

(XI) In this great line of kings constituting the family of this (*Vedavatī*) was born *Mahendradevī*, venerable like the Earth, similar to a goddess, spouse of the gods, descended from the heaven.

(XII) The king, father of *Vedavatī*, had for descendant *Śrī Mahendravarman*, versed in all the arts, the moon (brightening) the ocean of this royal family, endowed with an illusrious renown.

(XIII) In this queen (*Mahendradevī*) who shook the dust of her feet on heads of queens, this king (*Mahendravarman*), destroyer of ignorance (or of obscurity) who extended his steps or : the play of his rays) on the head of kings (or : the mountains), he begot the king of kings *Śrī Rājendravarman*,

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attached to the duties of kings—as in the daughter of kings—*Tvaṣṭar*, the sun procreated the *Manu* named *Vaivasvata*.

(XIV) Grace to the study of the *Vedas*, formerly, pursued by the *Brāhmaṇa Śrī Viśvarūpa*, thanks to the triple ascension through by *Dviveda* with his spouse and by all kings of their line, thanks to all that, he was in his solar family, like Hari, the supreme god of the descendants of the solar race.[4]

(XV) Born conqueror, though he had (already) by the innate and victorious intensity of His Majesty, completely, humbled the most eminent nobles, he surpassed (yet) in some sort the sun and the stars) receptacles of abundant light which resides in high up (but) whom all the qualities to which their eminent sovereignty was due, are produced.[5]

(XVI) (Born) a mother (who was one) *Śrī* born in the ocean of milk, in *Kṣatriya* family and of a father, the spouse of *Śrī*, eminent man[6] (this king) shining in the solar race, created without obstacle[7] and without defect, like *Kāma*, but superior in beauty (to the latter) a hearing a name equivalent to *Garbheśvara* (king of birth), which he became due to his sovereign qualities.

(XVII) Having received as characteristics for the blossomming of the lotus of the three worlds : the freshness of *Soma*, quintessence of the creation and shining in *Bhava-*

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4. Or, perhaps better : Thanks to the study of the *Veda* practised and to the triple asceticism endured formerly by the *Brāhmaṇa, Śrī Viśvarūpa*, by *Dviveda* and his wife, and by all kings...It is this heat accumulated and concentrated in the family which made him deserved to be compared with *Hari*, chief of the solar race.
5. And not inborn like those of the king.
6. *Śrībhartṛ* (husband of *Śrī* and *Puruṣottama*—supreme male) are the epithets of *Viṣṇu*.
7. Aniruddha, son of *Pradyumna*, is considered as a form of *Kāma*.

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pura;—the supremacy of *Bāladitya*;—the light of the fire—the sovereignty of his own father, Lord of the powerful city of *Bhavapura*, united this king in full *Tejas* was, in each region of the space considered as a young man (or *Kumāra Karttikeya*).[8]

(XVIII) His strength, having frustrated the intentions of the enemy by the attack on their strong places (or : the desire to win by difficult exertions) expert in causing the prosperity of the town, giver of glory (*Yaśodharapura*) (or : the prosperity of *Yaśodā*) having received the consecration of *Indra* (or of mountain *Mahendra*), shone like that of *Śauri*.

(XIX) Desiring that the quality of *Kindness* (*Sattva*), shining and generator of virtuous acts, possessed by the other men in common (with the two other qualities) should be separated, the creator, by means of an intimate union, concentrated it entirely in the body of this king as being his characteristic principle.

(XX) By means of the rays emanating from the sun of his beauty, *Kāma* had drunk the water of this pond which is the mediocre glory born of the beauty of other people; but when he met with the limitless ocean of the beauty of this king, he was submerged there : it is undoubtedly for this that he has taken a *Makara* to be his mount.

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8. *Somā*, of which the name *Soma*, the moon in the compound *Somakhyat*, evokes the idea of freshness, and *Bāladitya*, being the predecessor of king *Rājendravarman*, the mention of fire (*Vahni*) ought to hide an allusion to another of his ancestors, perhaps to *Viśvarūpa*. As to the father of the king, *Lord* (*Īśvara*) of *Bhavapura* (the town of *Bhava*), united to the queen (*Devī*), he is assimilated with *Śiva*. Now, *Śiva* and fire- in which fell the Semen of *Śiva* are considered as fathers of *Kārttikeya*. Finally, *Soma Sūrya* (here *Bāladitya*—the rising sun) *Agni* and *Śiva* are the regents of cardinal points. There is here a series of allusions and puns.

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(XXI) Having sent for all the sages, to write glass in comparison with the full moon, which destroys ignorance (or : obscurity) by the full light of intelligence, this king (or this sun) knowing the taste (*rasa*), quenched their thirst with the lunar disc of his learning humid with the ambrosia of *rasa*, which he expressed in it.

(XXII) The renown, acquired by this king in the knowledge of arms, caused in the world, the joy of the ear (*Karṇa*) and of the spirit, whereas one hears even today the great reproach addressed by *Arjuna* to *Karṇa*.[9]

(XXIII) It was a play for him to cut into three parts a large bar of iron, while striking it lightly with a single stroke of his sword, just (as if he had struck) (a trunk of a banana tree. What good to speak (of the stroke of his sword) in the body of the enemy made of flesh ?

(XXIV) Thanks to the magical power of his formula and his herbs, the sword of his enemies, could not succeed in cutting a sprout only of blue lotus, as if it had been made from iron. What to speak of the iron of his body similar to the diamond ?

(XXV) Although he was the premier of archers shaking his bow and filling up the space with the noise of his bow-string, he was such an expert that he could, at his will, use his bow without any noise.

(XXVI) Desirous, in some way or other, to equal this king who loved ornaments and who (even) in his youth possessed completely the knowledge of arts (*Kalā*) but not being as yet successful, the moon, in the period of her growth, returned to her youth.[10]

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9. *Mahābhārata*, VII, 148.
10. The king, in his youth (*bālabhāva*) possessed full, the arts (*Kalā*) without stain, whereas the moon which has a stain (in the form of a hare) possessed in her period of growth, (*balya*) only incomplete (*Kalā*). It is for trying to be the king, that in each crescent period *Vṛddhi*), she recovers her youth (*vṛddhi*)

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(XXVII) Consecrated (as the king) by sprinkling water on the head, young (or having the nature of *Kumāra*), tearing with his sword those who help the arrogant enemy (or : the arrogant enemy *Tāraka*), he led the army of *Kambus* scattered in the space as *Kārttikeya* conducted the army of gods.[11]

(XXVIII) Advancing in the East, which he had transformed into *Kraal* for capturing the elephants in rut or : *Bhima* kings of elephants), similar to the venerable Īśa, protected on all sides by *Brahmanical* precepts, through anger he reduced to ashes the enemy towns (or the body of the enemy (*Karṇa*))[12].

(XXIX) Causing his arrows to penetrate through the bodies (thin like) the stalks, cutting off the heads of the enemy, the wielder of the sword and of the staff[13] wiping off the frontal humps of the elephants, he exhibited a superhuman, dexterity in the science of war.

(XXX) He shone in the midst of men, a unique hero, having conquered the region guarded by *Indra* (the east)[14] the south, the west and the north, whereas for the consecration (of *Yudhiṣṭhira*), the victor (*Arjuna*) conquered only a

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11. *Kumāra*, young man, *Śaktidhara*, bearer of sword, *Tārakajit*, *Vanquisher* of the (daitya) *Tāraka*, *Mahāsena* (or *Senāpati*) and *Siddhasena*, chief of the *Siddhas* are also the epithets of *Kārttikeya*.

12. *Dānavāri*, enemy of the *Dānavas*, *Bhima* terrible, Īśa, master. *Bhima* on the other hand, is the name of one of the sons of *Pāṇḍu*, to whom the *Mahābhārata* attributes several victorious combats with the elephants (VI. 102, VII, 150 ; VIII, 60).

13. *Khaḍgin*, bearer of sword, is a name of *Śiva*, and gadābhṛt, bearer of staff, is an epithet of *Viṣṇu*.

14. Here is, most probably, an allusion to *Indravarman* III, king of *Champā* who was the eastern neighbour of *Rajendravarman*.

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single region.[15]

(XXXI) After having conquered the entire earth adjacent and burnt, though an infant, the kings in their full youth, this glorious king united the city of *Kambu* with a glorious victory, which had returned to it.[16]

(XXXII) With the ambrosia of victory, his fresh glory —the jewel *Kaustubha*, born of the ocean of battle—rejoiced the three worlds, as if the unique heart of the enemy of *Mura* (*Viṣṇu*) had been incarnated three times.

(XXXIII) To please the entire world by means of his arts acquired successively, although he did just come out from his childhood, (or : from the crescent moon), he did no more exhibit, afterwards, the designation of his arts, as the moon does (during the period of decline)[17]

(XXXIV) Being separated, from him in his infancy and being desirous of uniting again with him, the Royal fortune, grateful and respectful, conducted him to the full youth while saying : Rest here ?

(XXXV) In order to make (yet) superior, in his youth his beauty which in his infancy surpassed (already) the extreme brilliance of the other kings, the creator made a supreme effort.

(XXXVI) Seeing that he was crowned with victory against the guardians of cardinal points and that he was embraced by victory, the Royal fortune of *Kambuja* faithful to her family and urged on by a powerful voice embraced him as if through jealousy.[18]

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15. For example the North, Cf. *Mahābhārata*, II, 24, (*Digvijayaparvan*).
16. After the sojourn to *Chok Gargyar* (*Koh Ker*) during the reign of *Jayavarman* IV.
17. It is known that *Kalā* designates at the same time, the arts numbering 64 and the 16 portions or digits of the moon ; cf. St. XXVI.
18. Perhaps it ought to be understood : on the instigation of *Guru*, that is to say of the Royal Chaplain (*Rājaguru*) who must have played an important role during the infancy and the youth of *Rājendravarman*.

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(XXXVII) In other kingdoms, the kings coming to the field of battle and seized with fear by the manifestation of six enemies fell down from royal power while he possessed this power by six; (the six enemies (interior) and the eight manifestations of *Śiva* not taking *sad-arimūrtti* like a compound *tatpuruṣa* (determinative).[19]

(XXXVIII) As much as the water of the *tirtha-s* adhered to his body since the celebration of his consecration so much his burning splendour[20] dried up the nector on the lips of the wives of his enemies.[21]

(XXXIX) Considering that the young moon had become the ornament on the head of *Bhava*, the disc of the young sun, jealous became the jewel of the hair of this Lord (*Īśvara*)[22] and illumined his head with his light.

(XL) To this king, who constantly carried the burden of the earth, the king of serpents,[23] as if it had been joyful of being delivered from his burden, gave the shining jewels on its thousand heads and assembled them all with ornaments of gold.

(XLI) In this enemy of the moon (*Rāhu*) not decapitated who is the (centre of the) glance of women grasping the moon for its beauty 'the eyes palpitating with the desire to see

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19. The six interior enemies are the evil passions. In taking the compound (*Ṣaḍarimūrtti*, not as tatpuruṣa (determinative) compound signifying manifestation of six enemies, but as *dvanda* (coupulative compound) giving in terms of figures the date of his accession 866 = 944 A.D. the king had obtained royalty.
20. Owing to the freshness of his body.
21. Overcome with passion for him ; or burnt with grief caused by the death of their husbands.
22. *Bhava* and *Īśvara* are the names of *Śiva*.
23. *Śeṣa* who is considered to uphold the Earth.

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and as if inflamed with the wrath of *Viṣṇu* saw only a part of it.[24]

XLII. Under his reign (the earth) daughter of *Kaśyapa* and *Aditi*, made, for the prosperity of the three worlds, the extreme delights for this king who protected her as (she had been done by *Indra*) the master of the gods, while during this *Manvantara*, she had not been reunited to the fortune of the preceding kings.[25]

XLIII. Seeing the king installed on the lion-throne, the vast Earth, joyful, brought fortune to him, whereas holding on the lion-throne herself, who had lifted up to *Rāma* though he was king. *Sītā* who was his fortune.

XLIV. His unique white parasol with the handle of gold, illumined by the lustre of the jewels which were encrusted on it shone like another disc of the full moon, which from the summit of *Meru* was reflected in the water of his piety.

XLV. Although matter (*prakṛti*) had been made unalterable, an alteration was produced there when the earth was changed into gold and in precious stones by the richness and the jewels of the heads of the stooping kings.

XLVI. His voice, made of light, shining on the heads of kings, refreshed and made warm (turn by turn) the march of the world created (by it), as if she had reunited in her the moon and the sun.

XLVII. He remained calm in the midst of the pleasure of royalty which made other kings mad with joy ; the rains falling from the clouds, increased by the monsoons cause the water of the river return[26] towards the ocean, but not that of the ocean.

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24. The glance of the woman devouring with eyes his beauty is compared to *Rāhu*, whose mouth permits only a part of the moon to be seen during eclipse.
25. Who had not, like him, possessed the earth.
26. There is a pun on *Vipari* changing the nature.

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XLVIII. The earth had a good king in him. Formerly, another king had governed the earth without (which the latter possessed) the distinctive quality coming from the grammatical exception rājanvati; he, on the contrary, governed the earth, gifted with kindness, with the distinctive qualities, proceeding from the fact that the word is augmented by a letter (the letter 'n') (or that the rank of the castes had been improved).[27]

XLIX. Having obtained the royal knowledge, successively illustrated on the earth by his predecessors and (to be illustrated in future) by his successors, he made it shine in an exceptional manner, in dissipating ignorance (or obscurity), as the midday causes the lustre of the sun to shine.

L. There had been before, in the heaven, lord *Parameśvara*,[28] who had married the daughter of the mountain, but now that this king, endowed with a supreme fortune, had come upon this earth and had espoused a hundred virgins, the earth has become superior to the heaven.

LI. Fallen to the lot of *Rāma*, who had renounced royalty and whose feeble bow broke itself, while tottering, the fortune was formerly ravished by the enemy, but had the daughter of *Janaka*,[29] fallen to the lot of this king firmly established on the throne whose solid bow was not broken, she could not have been carried away.

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27. *Pāṇini* VIII 2 14. (*Rājanvan—Saurājya*), mentions one exception to rule by virtue of which the final 'n' of a theme in 'an' drops in composition before a consonant : 'rājavan' 'possessing a king' would become *rājanvan* when it means a 'good king'. The meaning of this stanza is the following : in the preceding reign, the earth had a king, that is, she was *rājavati*, but in the reign of *Rājendravarman*, who was a good king, she became *rājanvati* by the addition of the letter 'n' (with a pun on *Varṇa* letter and caste).
28. *Śiva*, but also *Jayavarman* II
29. *Sītā*, who is considered as the incarnation of *Lakṣmī*.

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LII. As if he had desired to humiliate all others, this young king, from his prime youth, provoked passion in the mind of young women, but realised peace in his own heart.

LIII. At the same time that the fortune of his youth augmented, thanks to the moon increasing in time, the jewel of his virtue increased and shone in comparison, while rising up like the flood-tide.

LIV. Increasing his fortune by the prosperity of *Mahendra*[30] and filled with numerous sages (or Gods), his virtuous and noble assembly shone like *Sudharma*'s[31], descended from the heaven on the Earth.

LV. This sage (practising) the profit and pleasure conforming to the rule, and the rule to the advantage of pleasure and profit, practised the three duties unique, duly, exclusive, yielding eminent result.

LVI. Of this king, who like *Īśa*, became visible in the aspect of a king, possessed the knowledge of three times[32], the sky whom he had made a guide and who excelled in searching the truth, advanced in the east like *pūṣan*.[33]

LVII. From here, from there, from their proper place of residence, from all sides, the qualities of other kings came to him, in the same way as the waters go in a single recipient (the ocean), receptacle of jewels, endowed with depth, full of living beings (or kindness).

LVIII Studying with the six means of knowledge (*Pramāṇa*), all beings or non-beings that are cognizable, he

30. Perhaps, here, there is an allusion to the mountain *Mahendra*, the Phnom Kulen.
31. Name of 'Sabhā' or the 'assembly' of gods.
32. Morning, midday, and evening : or birth, stability and ruin.
33. *Pūṣan* causes revolution of day and night. It guides men in voyage and watches over the universe.

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accomplished his design by the comparison (*upamā*) of verbal reports (*vac*) of the spies, as well as by inference (*anumāna*), inference founded on the circumstances (*arthāpatti*) and the perception (*Saṁvid*) united to the negative proof (*abhāva*).[34]

LIX. Playing in the small stream of a limpid lake, having for eye a mass of red and blue lotuses going to bloom, the fortune as if incarnated in the aspect of a woman having the visage of the full moon and offering him the homage of autumn, installed herself in the cardinal points.

LX. Realising the just (*dharmya*) outcome of utility (*artha*) of the sages (or : of the gods), possessing the knowledge which destroyed desire (*Kāma*) of the enemies (or : the enemy *Kāma*), his zeal, like the union of *Rudra* and the daughter of the mountain (*Durgā*) spread, favoured by the victory (*vijaya*).[35]

LXI. Although by magic he had received in gift the virtues at the time of the production of (treasure) *Padma*[36] (or : the birth of the lotus), destroying like *Pūṣan* the occasion of sin (or : the moment of night), conductor of the horse of the senses[37], he took, in view of the prosperity of the world,

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34. *Vedāntic* terminology.

35. His zeal practised the three duties *dharma, artha, kāma,* destroying (Kāma) he is assimilated in *Śiva,* causing happiness to gods, he is assimilated in Devī who is *Jagaddhātṛ* owing to her victory over the *Asuras.*

36. It is a magic operation *Padmini* described by the *Mārkaṇḍeya Purāṇa,* LXVIII. The virtues engendered by this operation are enumerated ; ibid., 9-12.

37. *Yantṛ* is to be taken in the sense of *niyantṛ*—a term which designates the regent of each of the senses. The comparison of the latter with the horse completes the comparison of the king with the sun which causes the lotus to bloom, dissipates obscurity and conduct as

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the advice of his counsellors.

LXII. Although, they are four in number, although they possess the conditions of grandeur and profundity, although they are firmly established in the east, although they shatter the mountains (or the kings) by the expansion of their rivers (or : armies) augmenting obscurity, or that they are the places of birth of fortune, the oceans, even for filling the earth with jewels, were not comparable to the extremely ingenious strategems (or excessively bitter) of this king (because the oceans are) stupid (or inert).[38]

LXIII. Arrived in haste from all directions to the sound of his voice profound as the murmuring of the ocean the armies assembled together as the rivers do in haste (at the voice) of rains the commencement of which is announced by the experts.[39]

LXIV. The autumn having passed the fortune of the winter, characterised by the vapours spread in the circle of

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chariot harnessed to a horse with seven heads (or of seven horses).

38. The oceans have in common with the king, grandeur, profundity, stability in the regions of space, the faculty destroying the mountains by innundation (or the kings by the army), and like him they have engendered Śrī, fortune. But althongh having an advantage over him, by being four, they could not equal him in the matter of production of wealth, because the king used very ingenious strategems (or more bitter than the water of the oceans), whereas the oceans are stupid (or inert).

39. The armies ceased to conduct campaign during the rainy season and reassembled in the capital at the beginning of rains, the king calls them back to him, as the ocean, during the same season calls the rivers, nourished again by the premier waves.

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orients, arrived, in its turn, with the desire of baptising the king qualified (for the power) as if he had accomplished the rite based on the *Atharvaveda*.[40]

LXV. Golden coloured (or having a good caste making an agreeable noise (or having a voice, receiving an offering presented by the domestic priest, having its flames (or having his hooks of hair) *turned* towards the right, the fire, like an ascetic uttered for him a cry of strident victory.

LXVI. On each month of Pauṣya, this king, undulated by the flow of ambrosia falling from hundred ewers polished by time,[41] as from all the discs of sun, obtained a fortune, augmented and free from dimination, whereas the moon even after having undergone its growth, paled before the lustre of a single disc of the sun. Ah ! even in the present times, there exists a condition deprived of misfortune.[42]

LXVII. His body deprived of jewels already exhibited naturally an extreme beauty ; but while wearing all his ornaments, he could at his own accord, increase his beauty, in any fashion.

LXVIII. It is certainly for arriving at the correct and efficacious resemblance with the beauty of his body that *Kandarpa*, false resemblance and feeble reflection of his image, had entered in the *mirror* of this king.[43]

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40. It is the undulation of the king in the midst of the water of heaven (*Atharvaveda*, IV, 8, 5).

41. Allusion to an annual royal ceremony (*Puṣyasnāna*) destined to prevent famine and epidemics and celebrated during the month of *Pauṣa* cf. *Śabdakalpadruma*, Kalikā, p. 89.

42. That of the king.

43. The beauty of the love succeeded in equalling the beauty of the king only while entering in the mirror wherein were reflected the traits of the latter.

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LXIX. Although, for jumping over the circle of the entire universe, his force (or his step) was considered as equal to that of *Viṣṇu*, this charming king by his good manners, did not go beyond an obstacle, marked with a trait on the earth.

LXX. Coming out, with his seven girdles, as with seven horses[44] from the mountain of rising which was his point of departure, shining, newly risen, he shone in the regions of the space plunging in terror of obscurity of the enemies.

LXXI. The benedictions pronounced in a high voice by the pure circle of kings and *Brāhmaṇas* (or the disc without spots of the moon) approaching him, made him rejoice (or made him bloom), like a bunch of white lotuses under the action of the brilliant rays of the moon.

LXXII. Accompanied by his soldiers reunited in mass, in a single place with the troops of elephants and horses, as if by a celestial army, desirous of seeing the combat, he advanced desirous of vanquishing the enemy.

LXXIII. "I fled away to the region of *Brahmā* at the time of the race of *Pṛthu* for wealth", while saying these words as if full of joy, the earth reduced to dust by the stamping of innumerable foot-soldiers taking part in the war-march of this king, arrived at the region of *Viṣṇu* for the possession of *Śri*.[45]

LXXIV. In the presence of the army of the enemy, even as numerous as his, his army appeared full of strength[46]. in a crystal coloured and placed (in an ornament) as substitute

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44. The horses of the sun, with which the poet compares the king.

45. The earth trampled by his armies, rose to heaven in the shape of dust. On the pursuit of the Earth by *Pṛthā* who wanted to obtain from her the nutritious plants, cf. *Mahābhārata*, VII, 69 and above all, *Viṣṇupurāṇa*, I, XIII, 69.

46. *Sāra*, force, narrow, vigour, essential element of a body.

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(of a real stone), there well may be some glitter, but that is not of the rubies.

LXXV. At the time when, desirous of victory, he made his bow rumble in the mass of clouds,[47] with a grave sound and spread a rain of arrows, even from a distance, as if she had been near,[48] the Earth started to produce jewels even in the distant countries.

LXXVI. The condition of the *Kṣatriya* born from the arms of the creator, which the enemies dispute, he took advantage of in the battle by the force of his arms which had no other known origin (than his own arms) and which was never manifested in the least elsewhere.

LXXVII. Nourished in the battle marked by the appearance of young buds, which are the blood of the enemy killed, the grandeur of his heroism increased his skilfulness in handling arms, as the arrival of the spring increases the strength of the god of love with weapon of flowers.

LXXVIII. In the battle, the frontal ranks of the enemy elephants, smeared with red, were split by the sword, (which was a ray of this strong king which caused to scatter a row of stars, (which were the) pearls, as the sky is made red by sunset.

LXXIX. Reddenned by the lake of blood, having, for garland, the arrows fallen here and there for a crown, the detached pearls, the earth of the field of battle seemed to have in view (of resembling) a portrait of *Lakṣmi* having obtained (as husband) this king ardent in combat.

LXXX. His power (*Śakti*) having shaken and made the pillar of the body of the enemy chief dance, fixed in the region of space[49] is considered with passion by the gods as *Gauhi* (the *Śakti* of *Skanda*) having seized the body of *Tāraka*.

47. Like the sound of thunder.
48. *ārāt* signifies 'distant' and 'near' both at the same time.
49. The region of the space of which this enemy king was the master.

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LXXXI. In the combat, the blade of his sword, made red by the blood of enemies which it had split, and glittering in his hand, shone as if it had been the flame of his sparkling renown ; sparling out for becoming the unique lamp of all the continents.

LXXXII. The white powder (coming from) the ivory of the enemy elephants crushed by his mace and shaken by him in the battle was spread by him as the pollen of flowers, on the hair of *Lakṣmī* subjugated by his amorous transports.

LXXXIII. At grips with a terrible enemy killed by his sharp and white missile-weapons (or with the enemy *Bhiṣma* killed by the sharp weapons of *Arjuna*), like a warrior *firm* in battle (or *Yudhiṣṭhira*), arresting the light born of the sun (or : the warrior *Karṇa*), he was without enemies (or *Ajātaśatru-(Yudhiṣṭhira*), pulling an end to the combat by the great (*Ūru*) destruction of the enemies difficult to vanquish and shattered by his terrible mace, (or by the destruction of the thigh (*Ūru*) of *Duryodhana* shattered by the mace of *Bhīma*).[50]

LXXXIV. Although his body was not vulnerable, he stopped all missile-weapons thrown by the enemy, by means of screens of protection which sent back the weapons, but when he was inflamed by the ardour of battle he endured the swords stirred up by the *Maruts*, which refreshed him like good fans.

LXXXV. Holding the sword in his hand, but compassionate to the unfortunate, he had pity for enemy-heroes whom he had vanquished ; whereas the sons of *Pṛthā*[51] had no

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50. Allusion to the episode of the combat of *Duryodhana* with *Bhīma, Mahābhārata*, IX, 55 ff.) in course of which the latter, on a signal from *Arjuna*, struck *Duryodhana* on the thigh with a stroke of the mace, thus striking a forbidden blow to his adversary who would have been invincible in a regular and righteous combat.

51. Another name of *Kunti*, mother of the *Pāṇḍavas*.

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pity on the son of *Dhṛtarāṣṭra* who had abandoned his army and was hidden in the water of the *Ganges*.[52]

LXXXVI. Desirous of rendering service to the orb of the earth (or to the herd of cows), uprooting the king (enemy) (or the mountain), with his hand, as *Kṛṣṇa*, (uprooted the mount) *Govardhana*, he rendered it still more inflexible, in holding it in his power.

LXXXVII. Seeing his own body at the place which was suitable to him,[53] torn by the glutinous sword, brought down by the hand of this king, the internal soul of the dead enemy for fear of running away,[54] surrounded himself quickly with the *Apsaras*.

LXXXVIII. Ah ! faithful in spite of his youth he did not give his breast a single time to the other women, because somehow he thought that during the combats, the fortune of the enemies, stripping off her nature[55] was installed in the abode of his bosom.

LXXXIX. Although he held an incisive sword, Victory having embraced this victor, gave herself up to his large breast in transports of passion, proclaiming that her real good fortune belonged to her from birth, like *Gauri* embracing *Iśa* who had burnt the body of *Kāma*

XC. While she had obtained, as a share, this king, the unique abode of felicities *Śrī* of the entire earth, with a body ornamented by the beauty (*Śrī*) of prime youth, *Padmā* hated her ancient passion for a preceding man (or : the primordial *puruṣa*).

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52. This is the episode which precedes the combat of *Duryodhana* and *Bhīma* mentioned above (st. LXXXIII), cf. *Mahābhārata* IX, 29-32.
53. That is to say, on the field of battle, the only place worthy of a warrior to experience death.
54. And to lose thus the benefit of his death in the field of battle, which would cause him to be reborn in heaven and to dally with the *Apsarās*.
55. Another name of *Śrī* identified with *Prakṛti*.

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XCI. He set at liberty the numerous enemy heroes whom he had captured alive in the battle, whereas like a coward, *Indra* having captured *Bali* thanks to the force of *Viṣṇu*,[56] has not yet uptil now released him.[57]

XCII. He killed his enemies by opposing prudence with prudence, force with force, whereas the lion the shoulder of which had been torn by the two tusks of the king of elephants, could not defend him at all.

XCIII. These lions which are the enemies in flight and who had escaped his massacre, abandoning their arms even in full battle, turned their backs while flying in the forest, having become weak gazelles terrified by the king of savage elephents.

XCIV. Of the enemies burnt by the fire of His Majesty, in truth some plunged in the waters of the ocean, but some others reasoning somewhat like this: This (fire) here is too fresh, (in comparison with that[58] entered in the fire of the burnt-down forest.

XCV. The tears of the widows of his enemies, whose spirit was burnt by widowhood kept up without release the brightness of the fire of their grief, imitating somehow, the water which feeds the fire (submarine.)

XCVI. By his order, the geese of the colour of the white umbrella the savage elephants guarding the frontiers, the lions bearing the regal (power), charm the town of the enemies as if with royal[59] amusements.

XCVII. Burnt by the fire of his strength, plunged in the ocean of destruction and alas, as if annihilated, the earth of the

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56. In the shape of a dwarf (*Vāmanāvatāra*).
57. But held him prisoner in the subterranean world.
58. The fire of royal majesty is more ardent than the fire of the forest in flames.
59. Savage birds, elephants and lions haunt the town deserted by the enemy.

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enemies, reduced to crumps, would not rise again, even if she were raised up, today, by the fang of the *Mahāvarāha*[60]

XCVIII. His drum which, filling up the space with its grumbling, and having for waves the joy of its sound, has resounded for proclaiming, loudly, his victory, resounds even today, imitating in some sorts the agitation of the ocean.

XCIX. The glory of others, which had been eclipsed by his ascendant glory chanted loudly enough (or : with the accent *udātta*) and which today, yet, as if through shame, withdrawn in some part, 'rode' (disappeared) chanted by the dead (or with the accent *Svarita*).

C. When, she had received as share this husband with profound character, Fortune definitely abandoning, as if out of shame, her own inconstancy to the glory, although she was her rival, assumed the profundity of her father, the ocean.

CI. Cognisant of strategems he could turn away Fortune from inconsistancy, the water from its course, hate from the enemies, death from men, but not his dear wife, glory, from the horizon.

CII. With a view to sacrifice, he milked the Earth, which like a good cow aged one year, yielded a milk heavy with jewels issued from the breasts of the four oceans and had for a young calf a *Brāhmaṇa* versed in the *vedas*.[61]

CIII. Between his faith and his piety, like the divine rivers, the *Gaṅgā* and the (*Yamunā*) daughter of the Sun, which split the mountain of sins, had for abode the feet of *Viṣṇu* and devoted to the same object each advanced on her side towards the ocean of rites, turned out the magnificent enterprise of his sacrifices, augmented every day and worthy of praise.

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60. *Viṣṇu* in the form of wild boar pulled out the earth from innundation.

61. That is to say the earth, integrally possessed, by this universal monarch delivered to him her riches in view of offerings (*dakṣiṇā*) to the *Brahmin* accomplishing a sacrifice.

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CIV. For showing the efficacy of the fire which had received oblation in the course of his sacrifices, the thick smoke carrying the vapour of *soma*, the perfume of oblation, spread on rising in the tissues of directions, as if for searching the gods in heaven in company with the *vedic* formulae.

CV. In the sacrifice, for which *Indra* aspires unceasingly, he did not offer the *Pārijāta*[62] flower, which is found in the hairs of *Śacī*, but in this sacrifice which is the battle, this victorious king (offered, in some sort, all (flowers) produced in (the field of battle),[63] as if immortals had thrown them down to him from high (from the heavens).[64]

CVI. By the effects of the majesty of this king, fearless in the midst of people who trembling looked on the fire, with flames turned towards the right, eater of oblations to whom had been presented, could with its flames burn the extended canopy.[65]

CVII. The enjoyment of divine happiness having been realised by the celestial power[66] of the *Brāhmaṇas* who have sacrifice for weapon, this adapt of the *Mimāṁsā* after having studied the *vedic* hymns, criticised them.

CVIII. In truth, water, stone, elephant and some other (objects) have (respectively) for their abode, the ocean, the *Meru*, the *jungle* and some other (places), it is by virtue of this argument that the voice of those who receive (gifts) made

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62. The tree which fulfils desires and the red flowers of which serve as ornaments to the spouse of *Indra*.

63. These flowers are the wounds of enemies.

64. Conjectural translation.

65. Probable allusion to a commencement of incendiary extinguished miraculously.

66. Conjectural translation of *nākitabhur*. The word 'nākita' which ought to be connected with 'nāka,' heaven, does not figure in the dictionaries.

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itself heard in the space, where he offered an infinity of jewels and other articles of wealth.[67]

CIX. In favour of solicitors, desirous of elevating himself to a high situation, his propensity for generosity, increasing with each festival (or : with each step) and practised by degrees, appeared like a ladder.

CX. Having observed this king, who, avoided the wicked people who were given to theft and other (crimes), even if they were dear, all the people to imitate—it seemed, his virtue, rejected wicked pride, which was dear to them, as appeared to be paragons of virtue.

CXI. Recently, he delivered from the *Dasyus*, the kingdom, with whom he desired to unite by all the means; formerly also there had been creators of troubles, to begin with *Madhu* and *Kaiṭabha*, the destroyers of the veda.

CXII. The growth of his beauty, his virtues, his glory, his firmness, his wisdom, his heroism and his renown, although having attained an unequalled height (or : a crescent of the moon) obtained without release, a renewal without end.[68]

CXIII. For perfuming, with the marrow (or with cosmetics) of the enemies killed, the earth the limbs of which exhaled in the space, the smell of blood, he spread his perfumed glory, garland of the fortune of his enemies, which adhered somehow or other to his hand which had grasped it by the hair.

CXIV. Installed in his kingdom, having in his place, the palace of gold and precious stones of his kindness, provided with the fortified residence of his eminent majesty, and destroying the heat of the enemy of the just, the creatures were happy as if they had been in heaven.

CXV. The desirable (or optional) renown, pure, related (or : recited) in presence of the fire of His Majesty of which it

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67. Because it was the abode or receptacle of riches.
68. Contrary to the moon, which after its period of growth, decreases.

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was an inherent[69] property, and capable of giving all the fruits, proclaimed that it had this king for object, as the *sāmidhāni*[70] (has the fire for its object).

CXVI. For saving the three worlds, arrived at the epoch of *Kali*, he carried the entire (universe), exhibiting to the eyes (of the world) the dance of (*Śiva*) who has the bull for token, and who is expert in *tāṇḍava*, but its real manifestation did not shake the earth.[71]

CXVII. Fallen from their real abode (or : from his feet) since he detained royalty, but desirous in some measure, of gaining for a long time a sojourn extremely elevated, his enemies and the grains of dust of his lotus-feet took their place on the summit of the king of the mountains, (or : on the head of the king of kings).[72]

CXVIII. Whoever, even similar to him, by as many elements of virtue as one would wish for, just as a magician, placed in presence of *Viṣṇu*, saw his resemblance with the four-armed god vanish, even if (thanks to his magic), he had four arms.

CXIX. At the sight of him, the army of the enemy, overcome with fear, turned aside its countenance[73] just like newly married maiden, but Fortune attached herself quickly to the breast of this warrior like an impudent and expert courtesan.

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69. Allusion to the classical example in logic : *dhūmo vahninā vyāptaḥ.*
70. Formula recited while lighting the sacrificial fire.
71. As he performs the *tāṇḍava* dance of *Śiva.*
72. All the poignancy of this stanza resides in the ambiguity of the word *pada* 'abode' and 'feet' : the enemies of the king chased out from their countries took refuge on the summit of the mountains, and the dust fallen from the feet of the king was scattered on the heads of the prostrated kings.
73. That is to say, grasped the fruit.

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CXX. All the while staying in his place, he violently attracted towards him by virtue of his nature, the spirits without blemish, the good as well as the obdurate, and impure, the bad, as the magnet attracts objects made of iron.

CXXI. When he went on an expedition on the ocean, the close file of his barques, caravan of white[74] sails appeared exactly like a garland of wild geese, swept away by the rapid current of the *Gaṅgā* river.

CXXII. As with a woman having for flowing garment the ocean, having for girdle the waves agitated and ornamented with a multitude of jewels sparkling, having for buttocks the large mountains and for visage the immaculate parasol, he took his pleasure with the Earth which was given to him.

CXXIII. The praise of.....although emaciated by austerities spread his renown in the three worlds, as *Bhagiratha*[75] spread the *Gaṅgā* river.

CXXIV. In a place filled with the collection of castes (or in a word full of an assemblage of letters), although he knew (also) the alterations proceeding from a shortage (or : the derivatives proceeding from an elision), he accomplished (singly) actions (or he employed the verbs) which were the transformation by augmentation and not by difference (or the derivatives by augment and not by elision).

CXXV. His (virtue) was perceptible as a pillar or like other objects (pretty visible), but with him sin, being absolutely not existent ought to be considered as a non-being, like the horn of a hare.[76]

CXXVI. The perception of an animating principle in what is inanimate (*Sthāṇu*) (or *Puruṣa* in *Śiva*, although to

74. On this expression, cf. 1SCC, p. 492, note 3.

75. The king whose austerities forced the Gaṅgā river to descend on the Earth.

76. A classical example of a thing which does not exist.

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others it was a false doctrine, became to him an exact and very profound doctrine.[77]

CXXVII. Making wisdom and valour the foundation of his fortune and his glory (or the native country of *Śrī Yaśovarman*), he brought, somehow, the fortune of the three worlds to him who participated (in his fortune and his glory) (or to him who resided (in the native land of *Śrī Yaśovarman—Kambuja*).

CXXVIII. (Just, strong, heroic, beautiful and wise,[78] he was like the reunion, in a single body, of the five sons of *Pāṇḍu*.

CXXIX. Having realised prosperity, he acted in such a way that his hand, like his soul, was calm, happy in the conquest of the earth and given to libations (made on the occasion) of the gifts.

CXXX. As if he was desirous of repeating without cessation, the sacrifice of *Aśvamedha*, he left, however, his horse of glory in the cardinal points, which could not be captured.

CXXXI. His enterprise, destroyed the enterprise of his enemies, born without his knowledge of politics and quite ready to bear fruits, just as *Arjuna* killed *Karṇa* (who was born) of *Kuntī* and (of whom he was without his knowing it) the brother.

CXXXII. In this king making his abode in the heart of those who looked at him, and possessing all the women, the quality of *Anaṅga*, who is born in the heart,.....

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77. To perceive a living principle in the inanimate is an error, but to perceive the *puruṣa* in Śiva (with perhaps a third sense : perceiving the *puruṣa-Śiva* in the cosmic pillar) is a profound idea.

78. The five epithets are respectively those of the five *Pāṇḍavas—Yudhiṣṭhira, Bhīma, Arjuna, Nakula* and *Sahadeva*.

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CXXXIII. When his virtue was sung in thousand ways, multiple[70], the hearing (*Śruti*) of the virtues of others, blocked by the memory (*Smṛti*) (of his virtues), were arrested, as it were a *Sāman*.[80]

CXXXIV. The glory born of his beauty, and pleasant to the heart was a letter of the script which love had engraved in an indelible fashion in the heart of the noble women with the powder of his arrows.

CXXXV. With fourteen kinds of learning[81].....he maintained the continuity of the world, like the creator, with the appearances of (fourteen) *Manus*.

CXXXVI. In spite of its limited surface, the earth moistened with the water of consecration of this universal emperor delivered from heat the entire earth.[82]

CXXXVII. The sole fact of placing his two feet on the jewelled lion-throne, was a burden for the heads of the kings.

CXXXVIII. The unique white parasol held above his head appeared like the disc of the full-moon moving near him and desiring, in some way, to resemble his countenance.

CXXXIX. Having seen *Gaurī* occupying half of the body of *Hara*.[83] *Śrī*, as if through jealousy and saying, 'May I resemble him,' embraced this master (*Īśvara*) and attached herself to his limbs.

CXL. The constituent elements of his state (or Ist primordial substance, 2nd radical substance), pure, well lighted (or Ist passionate, 2*nd nasalised*.....were) nevertheless perceived

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79. *Bṛhat* and *Gaṇa* are the names of two species of *Sāman*.
80. When one chants the *Sāman*, the *Śruti* is obliterated by the *Smṛti*.
81. The four *vedas*, the six *Vendāṅgas*, *Purāṇa*, *Mimāṃsā*, *Nyāya* and *Dharma*.
82. Perhaps this water became refreshed by contact with his body.
83. In the male-female combination : *Ardhanārī*.

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as entirely exempt from the confusion of castes (or Ist the qualities, 2nd the letters).

CXLI. Skilful, causing his two chaplains, to precede him like two fires, he entered the assembly after them in the aspect of a third.

CXLII. Although he was praised like the unique Master[84] he governed his subjects with a light rod, in order to give a lesson to *Dharmarāja* who held a terrible rod.

CXLIII. *Dharma* has a single...foot, mutilated by *Kali*, was equipped, somehow, with eighteen feet by this (king) who knew the verse of eighteen feet.[85]

CXLIV. Having instituted a daily audience and working even in the night, he removed in the course of a process, the appearance of fault bearing heavily on the innocent.

CXLV. Although not having a rainbow for (guiding) its march, the autumn[86] hastened it, provided with some sort of a rain-bow by the rays of the coloured jewels on the head of the stooping kings.

CXLVI. Departed on the conquest of all directions, although he exhibited the quality of kindness (*Sattva*) only, he produced obscurity (*Tamas*) created by the dust (*Rajas*) raised up by his army.

CXLVII. It is by him, (the Sun) that I am burnt in the epoch of the destruction (of the world), it is with this thought

84. *Guru* heavy, is opposed to *laghu* light, applied to staff (*daṇḍa*) which is the symbol of judicial authority.

85. The stanzas with 4 *padas* of 18 syllables belong to the species *Dhṛti*. Now, *Dhṛti*, decision is personified as the spouse of *Dharma*, (represented here, as a rule, in the form of a bull losing successively, one leg in each of the ages *Tretā*, *Dvāpara* and *Kali*).

86. The dry season, during which one has no occasion to see the rainbow, marks the renewal of warlike activity.

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that the Earth, in anger, transformed itself into dust, during the march of this king, hid the Sun with a view to produce Fortune.

CXLVIII. Although their lustres were equal, the fire took for its standard the smoke, whereas he took (for banner) His Majesty sparkling and agitated by the victory in battles.

CXLIX. Although it was autumn his numerous army (or the river in spate), as in full rainy season, broke by its violence even the kings (or the mountains) which obstructed his path.

CL. Having broken up the enemy army which was protected by the formation in circle[87], he went like *Garuḍa*[88], to the region of *Mahendra*[89] with a desire to steal the ambrosia of victory.

CLI. Surpassing by his glory, the stars and the moon which are the kings, ascending the heaven of the field of battle, he shone like the risen sun.

CLII. Swaying the bow with a string sound, manifesting himself as the *Dhanurveda*[90] incarnate, he demonstrated his superiority in the art of manipulating the bow.

CLIII. Shot (or loosened) by him, the arrows (or the bees), making heard the mortal buzzing of the string of the

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87. *Cakra* is a technical term of the military art, designating a certain order of battle.
88. *Garuḍa* went to *Indra's* heaven to steal ambrosia.
89. The region of *Indra* is the East. It means here also *Campa*, where the king would have penetrated after having defeated the army of the Chams. But *Mahendra* can as well be taken in the sense of *Mahendra mountain*, the Phnom Kulen : the king would have been installed in the region of *Angkor* only after having defeated the armies of the last king of *Koh-Ker*.
90. Treatise on the science of archery.

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bow, drank in the battle the nectar of blood in the lotus of the faces of the enemies.

CLIV. The blade of his sword, tinted with blood, and seized by the mutilated hands of the enemy, shone like the fame of fire in the sacrifice of serpents[91], in which fell a great multitude of serpents.

CLV. Seeing his sword and his person and taking into account as if their last hour had arrived, the enemies plunged at their own sweet will in the confluence of the *Gaṅgā* and the *Kālindī*.[92]

CLVI. With the thunderbolt of his hand he shattered the troops of his enemy kings (or : the flanks of the mountains) who harmed the man (or : the clouds) and who were prompt in setting themselves on the march, (or : steep), like (*Indra*), the enemy of *Jambha*, who has manifested on the earth.

CLVIII. Although he was expert in all methods (*nyāya*), this unique hero avoided in the battles, as being irregular (*anyāya*), the manner (*nyāya*) in which the lion[93] looks out.

CLIX. Reddened (with blood) (or : being illumined) by the traits of his strong (or : shining enemy), he shone excessively as the *Meru* naturally shines with the sparkling of its jewels.

CLX. Victory, installed by him to reside in the blade

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91. Accomplished by *Danamjaya* (*Mahābhārata*, I, 51 ff.
92. The water, particularly sacred, of the confluence of *Gaṅgā* and *Yamunā* at *Prayāga* (*Allahabad*) is that which should be used for the ritual ablution of the dead.
93. The lion looks behind.
94. Vanquisher of *Indra*, son of *Rāvaṇa*, who by his magic power succeeded in catching hold of Indra and carrying him to *Laṅkā*.

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of his sword, increased the prosperity of his subjects in fulfilling their desires.

CLXI. Rejecting, somehow, the bad reputation of *Indra* caused by *Indrajit*[94], his victorious renown, after having conquered the earth, took possession of the heaven.

CLXII. With the blue lotus of his sword, he struck the frontal humps of the elephants of the enemies who seemed to be like tresses of hair of *Śrī*, dishevelled and showing a garland of flowers in the midst of pearls, which broke loose[95] from them.

CXLIII. All created things are impermanent, it is as if, for reputing this sentence that he made permanent his own glory which was composed of heroism.

CLXIV. Hardy like a man,[96] though she was a woman the Battle conducted him to Fortune, who desired only him, as *Sunandā* introduced *Aja* to *Indumati.*

CLXV, To him, who had the qualities capable of destroying the torments of the world,[97] the creator gave with joy, forever, the imperishable beauty of the cupid.

CLXVI. Desiring, in some manner, to know, the extent upto which his renown had extended in the three worlds..... march even now the extended hand.

CLXVII. The decline of the moon has for cause a quarrel of woman,[98] it is with this thought that *Hara* striving

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95. The frontal humps of the elephants are considered to be full of pearls.

96. Literary allusion, *Puṁvatpragalbha* is the very expression applied by *Kālidāsa* in the *Raghuvaṁśa* (VI, 20) to *Sunandā* at the moment when she was going to present *Aja* to *Indumatī*.

97. Contrary to *Kāma*, Love which excites passion.

98. It refers to the quarrel between the lunar mansions caused by the moon's preference for *Rohiṇi*.

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to educate the world, gave him Eloquence and Fortune exempt from jealousy.

CLXVIII. With the flashes, spouting out from the quantity of the tusks of the kings of elephants, broken by his sword, he manufactured in the night of the battle a multitude of victorious lamps.

CLXIX. His government, which had given up sleep, exerted itself for the prosperity of his subjects as if in remembrance of the enemy of the *Daityas*.....entirely destroyed.

CLXX. Initiated to the sacrifice of the battle, having broken the circle of his enemies, he reached the region exempt of maladies where he enjoyed the cherished victory.

CLXXI. Desiring to obtain the Fortune (or the treasure *Padma*), possessing a great army (or *Bhīmasena*), crossing the hide-outs of the kings (or : the inaccessible gorges of the mountains), he filled up the kingdoms of the cardinal points with the curls of the hair spread[99] by the women (or : he upset the kingdom of one of the kings of cardinal points (*kubera*), through the confusion of the beautiful *Alakā*.[100]

CLXXII. Even now, his renown,..... was not lost as if she had touched a drop of nectar adhering to the mount *Mandāra*.

CLXXIII. To the troops of celestial nymphs who chanted his glory, he gave in the shape of diadems, lifted up to heaven, of the heads of enemies cut down in the battle.

CLXXIV. The gods, having exhausted their forces while traversing the unique ocean of his renown, took rest for ever on that islet which is the summit of *Meru*.

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99. Without doubt of grief.

100. The city of *Kubera*. The episode of *Bhīma* sowing confusion and death in the troop of the Rāksasas of *Kubera* is related in the *Mahābhārata*, III, 158 ff.

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CLXXV. His order making the lotus grow ..destroying the obscurity of the enemies, shone on the heads of the kings (or : on the summits of mountains) like the light of the Sun.

CLXXVI. *Śrī* taken from the ocean by (*Viṣṇu*), bearer of Śrī, held on to the blue lotus of the breast of (this god), but that *Śrī* which was the glory of this king, taken by the latter in the battle, held herself to the lotus of the directions, dear to *Śrī*.

CLXXVII. Although he bore (like *Viṣṇu*) the shine of the lotus in his eye, the earth in his hand and *Śrī* on his breast .....he was a supreme master (*Śiva*).

CLXXVIII. Causing the destruction of kings (or : supporting the friction of the mountain[101]) decked with scintillating jewels, pavilion of pleasure of *Śrī*, his breast shone like that of *Viṣṇu*.

CLXXIX. More extensive than the Sun, having his ascension ornamented with several territories (or : by several discs) the master of kings (or : of mountains) by His Majesty (or : by his grandeur) he did not go beyond the site of the *Meru*.[102]

CLXXX. Having broken by...the enemy difficult to vanquish (or : *Duryodhana*), this just king (or : *Dharmarāja Yudhiṣṭhira*) protected Fortune without defect (or : deprived of *Śalya*).[103]

CLXXXI. The jewel of his glory extracted from the churning of the ocean of the battle, was distributed generously in the three worlds by this king, who bore the fortune (or : who was *Śrīdharaviṣṇu*).

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101. The mountain *Mandara* which *Viṣṇu* held during the period he churned the ocean.
102. Superior to the Sun, he did not go beyond *Meru* which marks the culminating point of the course of that luminary, whereas the latter continuing its march towards the accident, declines more and more.
103. Uncle of the *Pāṇḍavas* killed by *Yudhiṣṭhira*.

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CLXXXII. To the...dear to the three worlds, having for eyes the Sun and the Moon which more he caused to drink.

CLXXXIII. Even the *Kalpavṛkṣa* of his feet, which realised all desires, did not give fortune to the arrogant enemy ; because it is humility which incites liberality in the Master.

CLXXXIV. Ah ! it is difficult to throw off her nature ; the Fortune (fickleness) whom he had locked up on his breast, roused up every instant the joy of the heart of the enemies.

CLXXXV. Fleeing from the full Moon devoured by *Rāhu*, and from *Kāma* consumed by fire, Beauty took refuge in the lotus of his face and in his body free from danger.

CLXXXVI. Although he was versed in grammar, the learned men pretended that he was ignorant of the words because he never replied 'No' to the crowd of beggars.

CLXXXVII. Bringing in someway, shame to *Śiva* who only once had vanquished the pride of *Kāma* by the (single) organ of the eye, he vanquished it constantly by all his organs of senses.

CLXXXVIII. By the preeminence of his power, wisdom and conduct he lowered the patience, the profundity and the firmness (respectively) of the earth, the ocean and the *Meru*.

CLXXXIX. In consideration of his complete realisation of the attributes of matter he fixed them all in three things : the dust (*rajas*) in the approach (of his army), kindness (*sattva*) in the law and obscurity (*tamas*) in the heart of the enemies.

CXC. Frightened by him as by *Bhava*, the king of enemies, while a prey to adversity, although he departed for the forest like an ascetic, did not obtain deliverance.

CXCI. Making a forest, the town of his enemies, and turning the town of his enemies into a forest, he returned, in some manner, the sense of these words.

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CXCII. When they saw the full Moon rising, the enemies in remembrance of his countenance[104] were burnt by its light, even though they found themselves on a cool slab of stone in the mountain.

CXCIII. Attached to *Śrīkaṇṭha* (*Śiva*) (or : to the neck of *Śrī*) bearing the burden of his states (or a sword rounded at the extremity) hard and strong, having the leg round, (or : being round and large) he made it resemble his own hand.

CVCIV. In the totality (*maṇḍala*) the constituent parts of the state, as in the position of the bow named *maṇḍala*, he caused the destruction of sin (or : the uplifting of the hand) the prosperity of virtue (or : the pulling of the cord), and the good situation of his parents (or : the good progress of the arrows made of bamboo.[105]

CXCV. Although he was a Moon between the kings (or : a shining Moon), his territory (or : his disc) having the gazelle[106] for the dead bodies of the enemies was marked by the water[107] of tears shed by their wives.

CXCVI. For those whom he had killed, his glorious heroism, chanted by the troops of celestial nymphs, was as pleasant to the heart as the order of love (or : the *Kāmaśāstra*) for those who practised the science of the heart.

CXCVII. Shining (or : Sun) entering alternatively this way of the north and that way of the south, which are coercion and favour, placed at equal distance from each of them, he had equal sentiments.

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104. Burning by the Majesty.
105. On the position of the archer *maṇḍala* cf. *Śabdakalpadruma*, III, 441, citing an extract of the *Dhanurveda* which throws light on this stanza.
106. The stains of the Moon are considered to have the form of a gazelle (or of a hare).
107. Like the comet *Jalaketu*.

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CXCVIII. Having accomplished the sacrifice of the battle with the wealth taken from the towns of the enemies, this sage undertook, like *Yudhiṣṭhira* a sacrifice conforming to the *veda*.[108]

CXCIX. The increase of his prosperity was (extreme, because he did not neglect the sacrifice of perfume (*Surabhi*), *formerly Dilipa* was deprived of progeny because he had neglected homage to the cow *Surabhi*.[109]

CC. As if he was united with the fire of sacrifice of this king the sun with his disc, hid himself invisible, in the smoke (of this sacrifice) with a desire to take his part in oblation.

CCI. Made of gold, the rain of his gifts was constant, and provided with all jewels, whereas that of *Indra* proceeding from thunder, was passing, and provided (only) with pearls (falling) from the cloud.

CCII. Although drowned in the unique ocean of his liberality and burnt by the fire of his sacrifices, the earth submitted to his rule seemed to be in full prosperity.

CCIII. He suppressed tears in the states of the kings who submitted to him whereas *Hara* let flow at the residence of his father-in-law (the *Himālaya*), a torrent of tears.[110]

CCIV. This archer (or : *Viṣṇu*), dispelling (from him) the fear of the fatigue resulting from three steps, spanned once again, the entire universe, a single step.

CCV. Endowed with the solar and lunar rays which are (respectively) the royal virtues of warming up and refreshing, he deserved to be honoured, as it were, at dusk and dawn, by the respectful march-past of his counsellors.[111]

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108. On the sacrifice *aśvamedha* celebrated by *Yudhiṣṭhira* cf. *Mahābhārata* XIV, 10, 12, 63-65, 72.
109. *Raghuvaṁśa*, I, 75-77
110. Conjectural translation.
111. In astronomy, *nati* designates inclination and *Krama* the march of a celestial body. As to the *mantrin* it also should have as in St. LXI, an astronomical sense which I have not found in the lexicons.

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CCVI. This is in what is not this, he adopted generally this proposition which he agreed however to reject, because he was eager to search for the jewels in the virtues.[112]

CCVII. On hearing the first syllable of his name, the king of the enemies, in spite of his valour conceived a fear that he could not talk another syllable like *Mārica* (hearing the first syllable of the name) of *Rāma*.[113]

CCVIII. Despising, somehow or other, the diverse unions of the halves of their own bodies,[114] *Śārṅgin* and *Īśvara* made with these two halves of bodies this king who resembled neither.

CCIX. It was not only to the rules concerning the dignities (or : the words), but also to those concerning the castes (or : the letters) that he applied his word, which none could equal in the matter of appropriate discourses, (or : in the matter of rules relative to the synonyms).

CCX. Extending to all his protection against the danger, he surpassed not only in corporal beauty but also in nobility,[115] *Kāma* who (like him) caused to prosper the germs of creatures.

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112. Less clear. Perhaps the text simply wants to say that while searching for the jewels (that is to say that which is better) in the virtues, the king searched for here what he did not find naturally, the receptacle of jewels being the ocean.

113. Cf *Rāmāyaṇa*, *Āraṇyaka*, XXXIX, 18. The name of *Rājendravarman* commences with the same syllable as that of *Rāma*. In employing the expression *anaṅga* which is a surname of *Kāma*, the poet seeks, perhaps, to suggest that the name of the king, provided love and fear at the same time.

114. In the form of *Harihara*.

115. The king is superior to *Kāma* in corporal beauty (*aṅga-kānti*) because *Kāma* reduced in ashes by *Śiva* is without body (*anaṅga*) and he is superior to him by birth (*jāti*), because *Kāma* is un-born *Aja*).

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CCXI. In the sacrifice, by his observance of royal duties, he surpassed *Dilipa* who had espoused *Sudakṣiṇā*[116], because (instead of taking a good offering, *Sudakṣiṇā*) he gave that in the plates (or : to persons worthy of receiving them.)

CCXII. He retained kindness like marvellous jewel, like the charming jewel *Kaustubha* retained by the breast of *Nārāyaṇa*.

CCXIII. Being approached by *Dadhīci*, *Bhārati* cursed by his offensive voice, returned to heaven[117] but (having come to) this king and having received from his harmonious voice a benediction, she liked yet at present to remain on the earth.

CCXIV Although his glory (*yaśas*) is (by nature or gender) neuter (or not male) when it is followed by the energy (*parākrama*), in the copulative compound (*Yaśaḥ parākrama*), it provokes the love of women of the cardinal points, because, she has, some-how or other the gender of the word following[118] (or : a male member obeying).

CCXV. Incapable of seizing the cultivated earth (or : *Sītā*, madly in love with a famale with black belly) enemy of glorious son of *Aditi* (the Sun), (or : *Viṣṇu Rāma*), moving about in the night (or : *rākṣasa*), his enemy had the aspect of *Rāvaṇa*.

CCXVI. Contradicting, in some manner, with reason, the doctrine of void and impersonality, he etsablished his personal power while he spread it everywhere.

CCXVII. Himself possessing innumerable virtues, he manifested them, as if for teaching the difference between

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116. Cf. *Raghuvaṁśa*, I, 31.

117. The *Mahābhārata* IX, 51, relates how *Dadhīca* fertilized *Sarasvatī* in letting fall in its waves a little of his semen but in this passage there is no question of melediction.

118. The gender of *parākrama* which is masculine.

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the qualities and him who possesses them,[119] with a desire to triumph over the bad logicians.

CCXVIII. His perfumed glory spread in the entire horizon, not only perfumed the earth, but also the heaven which did not (formerly) possess this quality.[120]

CCXIX. Having, at first, provoked misfortune, after the confidence (or : adding the prefix, then the suffix) of the enemy, as if it was the question of a grammatical root, this commissure of treatises arranged his situation with a view to procure profit for him, (or : composed a word with a view to obtain a sense).

CCXX. Father of that moon, who was his glory moving in the interior of the ten points of the space, practising the absence of envy(or : following *Anasūyā*) he shone like an other *Atri*.[121]

CCXXI. Although, he was attached to ancient things (or : in the sense of the *Purāṇa*) and took delight in the discourses of old men (or : in old writings), he also loved, somewhat, that new thing which is a charming poem (or : the new poem (named) *Mandhara*.[122]

CCXXII. Constantly devoted to *Śiva*, who although being without parts (*niṣkala*) made himself complete (*Sakala*), he acquired all arts (*Kalā* completely (*Sakala*), whereas the half moon did not obtain them, by apathy.[123]

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119. This difference resides in the fact, that in his case, the possessor is unique, but that the virtues possessed are innumerable.
120. The element 'earth' is in relation with the organ nose and has for quality 'the odour.'
121. *Atri* is the name of a *ṛṣi* and of a star of the Great Bear. He is the husband of *Anusūyā* and the father of *Somā*.
122. The catalogue of *Aufrecht* mentions a *Manohara Kāvya*.
123. Due to a lack of devotion towards *Śiva* on the head of whom she resided, the half-moon remained incomplete.

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CCXXIII. His noble virtues, when they are praised up, acquire their elevation, although, however, under the pretext of modesty, his face becomes lowered.

CCXXIV. Thanks to *Kārttikeya*, who had given him integrally his quality of adolescence, he obtained a youth exempt from old age, appropriate, not obtained before him.[124]

CCXXV. Instructed by him, all his subjects, having renounced criminal actions hastened to do only that which was naturally agreeable and salutary to them.

CCXXVI. Skilful, completely leaving aside the action practised by ancient sages and taught by the treatises, he accomplished only that which was new, and which had not yet been practised by others.

CCXXVII. Having met his virtue, without obstacle, ornamented by the moon of his renown, the glory of the kings disappeared like the *Gaṅgā* in the tresses of the back hair of *Hara*.

CCXXVIII. In view of indicating the continuity by the repetition (of a word) his glory was not only repeated twice by the poets who loved her, but she was (respected) ten thousand times even by those who were indifferent.

CCXXIX. For having the measure of skilfulness in the arms of this warrior it is necessary to take into account that with the blade of his sword, he split the enemy as if the latter had been an incarnation of Love without body.

CCXXX. The ten (qualities), beginning with intelligence (or : by *Medhā*), born of this master of skilful creatures (or : daughters of *Prajāpati Dakṣa*) remained dear and faithful to the law (royal), in ten articles (or : the faithful wives of *Dharma* with six limbs).[125]

CCXXXI. The gods on seeing again the beauty of *Purūravas* whom they had seen formerly, declared it diminished but all the (gods declared) his to be augmenred.

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124. *Aprāta* also signifies 'not pulescent'.

125. In the lineage of *Dakṣa* ten of his fifty daughters, married *Dharma*, cf. *Mahābhārata* ; I 75.

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CCXXXII. It was as if with a view to obtain (for him) the just royalty (or : the condition of *Dharmarāja*) in alluring the buffalo of *Yama*, that the Earth, his cherished Queen (or : his she-buffalo) conformed always to a right desire (or : went towards the region of the south).[126]

CCXXXIII. Although, the kingdom had been, under his government, cleared of thieves, the heart of the women, since they saw him, was in some sort, ravished by his beauty.

CCXXXIV. Although constantly plunged in the ocean of ambrosia of ancient precepts, he practised as conduct union with that beautiful woman who is the fortune of ancient kings.

CCXXXV. Although he was united with all the qualities (*guṇa-s*), he was exempt from impurity (*rajas*) and obscurity (*tamas*). Though he was the producer (*prakṛti*) of intelligence and other (faculties), he was considered as the premier of men (*puruṣa*)

CCXXXVI. Although, it had been burnt hundred thousand times by the *hotar* in the fire of the (sacrifices), *lakṣa homa* celebrated by this king, the germ of all things. produced a great fruit as if it had been sowed in the water.

CCXXXVII. It was in response to an invitation that the *Sūta* and the *Māgadha*[127] formerly chanted the praises of *Pṛthu*,[128] but it was due to his own initiative that the entire universe chanted his.

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126. The south is the region of *Yama*, named also *Dharmarāja* who has for mount the buffalo. One is tempted to see here an allusion to the transfer of the capital, *Angkore* being to the south of *Koh-Ker* and the return of *Rājendravarman* in the town of *Yaśovarman*, having had, it seems, for object, the renewal with the traditions of the legitimacy (*dharmarājatā*), interrupted by the reigns of *Jayavarman* IV and *Harṣavarman* II.

127. Court-poets, panegyrics.

128. The first of legendary kings.

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CCXXXVIII. Once destroyed (by him), the mountains not inclined (or : the unsubjugated kings), the mountains fearing somehow, their own condition of bearer of the earth (or : the condition of the king), inclined themselves before him for the reason that he had cut down their flanks (or : that he had destroyed the enemy parties).

CCXXXIX. After having learnt from the *Brāhmaṇa Śri Someśvarabhaṭṭa*[129] the *Mīmāṁsā Śāstra* which explains the sense of the *Vedas*, he frequented the sages, devoted to the *Brāhmaṇical* learning.

CCXL. One can see even today the royal road which he had constructed (or : the treatise of the royal rules which he had instituted), by which arrived (to him) the kings attached to the good of the two worlds.

CCXLI. He scoffed at (the moon) which is stained with a mark in the shape of a hare, not only because he was himself without stain, but also because the circle of the neighbouring states (or : his disc) was rich and without factions (or : full and without periods increasing, then decreasing).

CCXLII. His empire causing the prosperty of his subjects, although it was provided with the neuter gender (or : increasing the prosperity, although it was deprived of the male member), and having triumphed over the king of enemies, shone like the effulgence of the sun.

CCXLIII. Fortune, who had been shaken by the movement of the mount *Mandara* in the churning of the ocean, became stable when she had obtained this king, unshakable and consisting entirely in gold (or : of good caste) like the *Meru*.

CCXLIV. Even in a small hole of the egg of *Brahmā* he showed a large glory, as the all-powerful *Kṛṣṇa* showed the three worlds in the gap of his mouth.[130]

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129. The name has been borne in India by numerous writers, but it is possible that here it refers to a Brāhmaṇa of *Kambuja*.

130. Bhāgavatapurāṇa, X, VIII, 36.

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Translation

CCXLV. Thanks to the politics of the chaplain *Vāgīśa* (or : master of the voice) ; he governed *Kambupuri* as *Indra* (governed) *Amarāvatī*, of which (the gods) who have for arrow, the word had warded off the enemy.

CCXLVI. In an enemy territory, even pacified, he made himself secure by ordering a citadel difficult of access because the inviolable (gods), the creator, *Hari* and *Īśvara* (themselves) had taken as abode the mountain *Meru*.[131]

CCXLVII. Under his reign the virtues had became essential (or : the attributes (*guṇa*) had become matter (*pradhāna*) in the beings, and the beings had become virtuous (or : the elements (*bhūtas*) had become attributes (*guṇa*) ; this revolution itself was a great bliss.

CCXLVIII. Having for stamen Fortune (*Śrī*) and for perfume glory (*Yaśas*)[132] blossoming in the pond of soverei-gnty, the lotus of his feet seemed to be soiled by those insects which were the princes.

CCLXIX. In the combat he had made blunt an innumerable number of the arms of enemies, while *Hara* had made blunt only the unique flowery weapon of the cupid who has for arms the flowers.

CCL. The glory of this king, who punished the guilty but who had an ocean of clemency for the innocent, shone completely like the disc of the moon which had risen.

CCLI. As if intoxicated by the water (poured on the occasion) of gifts (or : by the frontal secretion) of hundred elephants in the sacrifice accomplished by him, his glory roams even today in the worlds.

CCLII. Fortune (*Kamalā*) greedy of prosperity (*Kamalā*) hiding justly his lotus (*Kamala*) filled with thorns obtained the

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131. The impregnable citadel of gods.

132. Allusion to the capital *Śrī Yaśodharapura* or to his uncle *Śrī Yaśovarman*.

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lotus of his hand, which had killed his enemies (or : from which the thorns had been removed.

CCLIII. Being purified, at the request of *Brahmā*, he was exclusively pure, while *Śiva*, though being also of the colour of pure crystal, was more generally dark red.

CCLIV. The fire of his majesty burnt the enemies facing him, even if they hid in a river ; of what good to speak of those who had fled away in the wood ?

CCLV. The supreme being sleeps all alone in the unique ocean ; but in the unique ocean of his renown, numberless were those who were awakened by his praises.

CCLVI. Grace to the contact of ambrosia of his conduct, a poem, even if it had no other source than the effort of the poet for chanting his praise, did not perish, like the *Veda*.[133]

CCLVII. To *Pṛthu* who had frightened her, the Earth, taking fright did not give anything,[134] giving to others much milk, she gave the rest to this ក្សត្រ(king) who had delivered her from fear.

CCLVIII. In his zeal for abandoning his own profit (or : in its original sense)[135] in favour of the profit of others (or : in another sense), his conduct (or : the grammatical formation), like conciliation and other (manner of acting) (or : like a grammatical compound, etc), he ornamented with the identity of his aims (with those of others) (or : with the identity of sense.

CCLIX. Although he possessed the supreme knowledge of reality which had for him the object viz. the obtain-

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133. The *Veda* is eternal because it is of divine inspiration, whereas a panegyric of this king, of human inspiration, would be perishable without the ambrosia of his conduct.
134. Cf., Supra St. LXXIII.
135. Cf. *Pāṇini*, II, i, i, and Dictionary of Monier Williams, S. V. *Jahet*, for other references.
136. Because, they loved him.

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ing of deliverance, he was never free from the heart of the people.

CCLX. *Hara* had placed in one of his limbs[137] only, his power made of passion (*rajas*), whereas this saviour of creatures (or : *Jagannātha—Viṣṇu*) had disposed in his seven limbs,[138] his, which is made of kindness (*Sattva*).

CCLXI. Although he was liberal and did not desire the property of others, he employed not only his own cleverness but also that of others, while making gifts to others.[139]

CCLXII. Will it be a victory or a defeat ? Such is the doubt which hangs over other warriors, but insofar as he was concerned his victory was certain in each combat.

CCLXIII. In the battle, Fortune the cruel Lady, struck with her two bosoms the breast of this king on which was broken the point of the tusk of the enemy elephant which had struck him.

CCLXIV. (*Brahmā*) who has lotus for his abode having scattered with his hands a rain of flowers, this victor warrior, spread, as if for emulation, the buns of *mandāra* flowers of his renown.[140]

CCLXV. Just as if he had attached to *Bhava*, who had only one incomplete[141] jewel, an eminent and unheard of jewel, he produced in the directions a thousand complete moons of his glory.

CCLXVI. Attracted by the flower of his glory on the fruit of the beauty of the mango tree of his body, the bee of the eye of the people could not detach itself from it.

CCLXVII. Looking out, in someway, for a reason to call himself master (or : to say that the individual soul (*ātman*)

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137. The *Liṅga*, without doubt a *pun* on *rajas*-sperm.
138. The seven elements of the state (*Prakṛti*).
139. He forced others to be generous.
140. *Mandāramañjarī* might have been a title of work, cf., Aufrecht, Catal. I-V, but it is not at all certain whether the poet had tried to find out a double meaning.

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was the supreme soul), this king active and without indifference, performed his duty with regard to the constitutive elements of the state (or : of matter (*prakṛti*).

CCLXVIII. To the gods installed by the kings *Śri Indravarman, Śrī Yaśovarman,* and their successors, he confirmed the elements of sacrifice fixed by these kings.[142]

CCLXIX. In the tank *Yaśodhara,* constructed by *Śri Yaśovarman,* this active king caused to appear a work of merit which was yet invisible.[143]

CCLXX. Having become the unique sacrificer, he added to the cult of thirty gods, installed on the territory of *Kambu.*

CCLXXI. It is in the measure in which she has been given to *Śrī Bhadreśvara* by that moon from among the kings, that the Fortune of his states, without stain, has increased, as if through the joy of bringing shame to the Fortune of the moon.[144]

CCLXXII. Having vanquished by the strength of his arms, the king of *Campā,* he offered the Fortune of this king to *Hari Svayambhu* on the bank of the *Viṣṇupadi* (the *Gaṅgā*) as if for giving a sense to his name *Campeśvara.*[145]

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141. The half-moon which decorates his back-hair.

142. He confirmed the foundations and presentations of his predecessors.

143. Eastern *Mebon.*

144. Who has a spot and periodically suffers from diminution, *Bhadreśvara* is the old sanctuary of Tchenla at *Vat Phu,* vide BEFEO, XII, II, p. 7, and XXVIII, p. 124.

145. Several *Viṣṇuite* sanctuaries of *Campeśvara* are mentioned in diverse inscriptions (cf. Index of Cambodia, by Aymoier), S. V. Their localisation is not certain. According to the present stanza, the latter was situated on the bank of the *Gaṅgā,* that is to say, undoubtedly of the *Mekong.*

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CCLXXIII. To this town situated on the bank of *Sītā*[146] he gave a triple gate in gold with numerous objects of treasure as if he had said : That conforming to her name the river goes by a triple road.[147]

CCLXXIV. After having restored that glorious town (or : *Yaśodharapurī*) become invisible,[148] he filled it with justice, profit and pleasure, like (*Vyāsa*), son of *Satyavān*, who had filled the Epic *Bhārata* with the three *Vedas*.

CCLXXV. Thanks to this king, raised up by the elevation of his duties (or : of his *dharma*), the just prayer of king *Yaśovarman*, who was deprived (of the idea) of profit (*artha*)[149] like the request pronounced by an ascetic (or : who had for object the void like the thought (*Vijñapti*) of the *Yogācāra*), has acquired a signification (*artha*) like the triple science[150] (or : one reality like the Triad (*Buddhist*).[151]

CCLXXVI. It was here, on the lotus of this tank, of which the head resembled the submerged family of another

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146. Named in the inscription of *Prasat Prem*, St. XXIV (BEFEO, V p. 25).
147. The *Gaṅgā* bears the name *Tripathagā*, because she flows across the heaven, earth and nether regions.
148. Overrum by the forest during the sojourn of *Jayavarman* IV and his successor at *Koh-Ker*.
149. Or void of sense, allusion to the supplications of *Yaśovarman* at the end of his inscriptions. But these served no purpose since his capital and its foundations were abandoned.
150. *Vedic* science of hymns, sacrifices and songs (or, *Yajus*, *Sāman*).
151. *Buddha*, *Dharma* and *Saṅgha*.
152. *Jayavarman* IV, whose royalty, probably usurped (cf. BEFEO, XXI, p. 17.), interrupted the succession of descendants of *Yaśovarman*, whose dynasty was overthrown in its turn by *Rājendravarman*.

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king[152] that *Viṣṇu*, similar to this king and participating in his elevation, placed, after having crossed the universe, his foot purified by..... [153]

CCLXXVII. This king has established here this principal *liṅga* named *Śrī Rājendrabhadreśvara*, with these four charming images of *Gaurī*, *Gaurī* and *Īśvara*, like the laughing and elevated visage of *Śambhu*, joyful in proclaiming his renown by four shining months, the *Śaka* being brightened by the rays of the body of the fire (or : by the 8 bodies and the 3 fires.[154]

CCLXXVIII. For his own prosperity and as if it had been his own royal substance,[155] he has placed this *Īsvara Rājendravarmeśvara*, in the region of *Agni* (South-East), with the attributes of atomic fineness and the other (attributes) in company with the eight (guardians of directions) beginning with *Indra*.

CCLXXIX. And he has constructed also this *Rājendraviśvarūpa*,[156] *Hari*, lovely, having the aspect of the Omnipresent, here in this (temple) which is like an accumulation of all the beauty of the three worlds.

CCLXXX. He has installed here the daughter of the mountain (*Umā*), producer of fortune, in order that *Jayadevi*, mother of *Śrī Harṣadeva* and the younger sister of his mother,[157] may obtain heaven.

CCLXXXI. This king of kings has constructed this *Īśvara Rājendravarmadeveśvara* for the fortune of his younger brother *Śrī Harṣavarman*.[158]

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153. By *Brahmā* or by *Gaṅgā*, (cf. Gopinath Rao, *Elements of Hindu Iconography*, I, pp. 165-166). The word *turyyapad* (a) is a doubtful reading.
154. 883 C-961 A.D.
155. Cf. BCAI, 1191, p. 46.
156. Statue of *Viṣṇu*, commemorating *Viśvarūpa*, ancestor of the king (st. VII).
157. Sister of *Mahendradevī*, spouse of *Jayavarman* IV, and mother of *Harṣavarman* II.

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CCLXXXII, With these shining images of *Śārṅgin* and of the other (gods), he has constructed the eight effigies of god having eight forms,[159] well executed, charming, recognizable by their ten particular marks, pouring out, somehow, a profusion of the nectar scattered by the moon of the head (of *Śiva*).[160]

CCLXXXIII. To the gods reunited (here), this (king) has given a multiple fortune (or : *Vibhūti—Lakṣmī*), like the *Lakṣmī* of the three worlds given by the eight *Lokapālas* become kings.

CCLXXXIV. So that in the future the cult of these gods, fixed here by him, provided with gold, full of a quantity of jewels, having for noise of the waves the sound of the instruments of music, may be like the ocean augmented by the time (or : the flood).

CCLXXXV. That (like) the cows the men placed at the head (of this foundation) by this king (or : by *Indra*), having received in a bowl, as offerings to the gods, a divine nourishment, endowed with six flavours giving a milk having for unique taste (or : for unique pleasure) their own duty.

CCLXXXVI. *Śrī Rājendravarman* an experienced and liberal king, implores, without relaxation, the future kings of *Kambuja*, in this thought, to protect this grand work (*dharma*) which was his.

CCLXXXVII. Since in a body divided into multiple parts, there is only that single individuality (the ātman) which acts and which enjoys, O you who are sages, may you in all the good works (*dharma*), understand more and more your own duty (*Svadharma*).[161]

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158. His cousin *Harṣavarman* II, son of *Jayadevī* who was the sister of his mother.
159. On the eight *mūrtis* of *Śiva*, cf. Stele le Bakon, st. XXV.
160. The half moon which decorates the back-hair of *Śiva*.
161. Who is to protect them.

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CCLXXXVIII, Even (based) on the distinction of attributes, the distinction established between the author (of a good work), and him who participates in it, in view of distinguishing the fruits of the action (which come back to each of them), should be rejected, as the eclipse of the bad method (should be destroyed) by the solar clarity of the supreme truth,[162]

CCLXXXIX. "You have conquered the earth by your exertions, you ought to protect all that are found on its surface. Your attention should not be at fault a single instant, in case some one should come to trouble here (this foundation).

CCXC. O (kings) you who are sprung from the arms of (*Brahmā*) born of lotus, and who are abundantly protected by the force of your arms, may the word *kṣatra* characterized by the action of saving from destruction[163] manifest, insofar as it concerns you, in its proper sense.[164]

CCXCI. O ! you who are plunged with fortune in this sleep which is the enjoyment of the royal power, if this work comes to be in danger, rouse yourselves in its favour, like *Nārāyaṇa* (sleeping) in the ocean of milk.[165]

CCXCII. May this motive[166] for which the blessed *Viṣṇu*, although he is uncreated, took birth in the womb of *Aditi*,[167] and *Śiva* (has taken birth) others from (Brahmā) born

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162. There is, without doubt, a double grammatical meaning : *Kartṛ* subject, *Karman*-object, *paramārtha*-the best sense.
163. *Kṣātra*, royal power, is, following a fantastic etymology of *Raghuvaṁśa* (II. 53), 'he who saves from destruction' (*Kṣatāt trāyate*).
164. In making you save from ruin, this foundation.
165. *Viṣṇu* awakens from his cosmic sleep for protecting the world, while he incarnates himself in his diverse *avatāras*.
166. This motive is the rescue of the world.
167. In the form of a dwarf (*Vāmanāvatāra*).

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of lotus,[168] be for you the reason of guarding this foundation (*dharma*) established (here).

CCXCIII. May this my resolution (*Dhṛti*) like a young wife obeying the call of duty (or : being approached by *Yama*) charming by her reserve dear to the truthful man (or : to *Satyavān*) teaching the doctrine to the ignorant (or : giving sight to the blind *Dyumatsena*) give you the life according to law, in a body of glory.[169]

CCXCIV. If someone were desirous of seizing from the gods the properties, jewels and other things serving them as ornament ; may this be (for him) exactly like the poison *Kālakūṭa* which rests in the throat of *Śrikaṇṭha* (*Śiva*) : may this your opinion be well established, O you who are sages.

CCXCV. O you who will obtain royalty, be always attached to *Dharma*, excellent with the virtues of liberality, eminent by majesty, rich in treasure and army, like the ancient kings, starting from *Karandhama*.[170]

CCXCVI. As a young girl, of good family, full of desire, having obtained a noble husband like you, may this prayer which is ours, reveal her real nature, employing modesty and gentleness.

CCXCVII. May this my word, unique way to heaven, for deliverance and extinction, (like a) garland on the head of kings (or *Śiva*) rejoice your profound spirit, as the *Mandākini*[171] having entered the ocean rejoices it.

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168. In the form of *Rudra*, *Viṣṇupurāṇa*, I, VIII, (beginning) and cf. Gopinath Rao—*Elements of Hindu Iconography*, II, pp. 46-47.
169. *Dhṛtī* is the spouse of *Yama*. Here she is identified with *Sāvitrī*, the heroine of *Pativratamāhātmya* or *Savitryupākhyāna* of the *Mahābhārata*, (III, 293-299).
170. Legendary king.
171. Celestial *Gaṅgā*.

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CCXCVIII. It is said with reason that supplication is the death of kings, when it has for its purpose the realisation of their desires. But this which, by a desire for *Dharma*, I utter, while having uniquely for purpose, the prosperity of the *Dharma* (this supplication) is the immortality towards which it necessarily leads.

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MEBON INSCRIPTION OF RAJENDRA-VARMAN

TEXT.

त्रैगुण्याद्यशिखीन्दुभास्करकरप्रद्योतनोद्गीथजै-
रग्र्यैः पद्मजकञ्जहृत्रिनयनैरध्यासितैः शक्तिभिः ।
संरोधस्थितिसम्भवात्मरतये भिन्नस्त्रिधैकोऽपि यः
तस्मै नित्यचिते शिवाय विभवे राज्ञोऽथसिद्धै नमः ॥ १

रूपं यस्यनवेन्दुमण्डितशिखं त्रय्यां प्रतीतं परं
बीजं ब्रह्महरीश्वरोदयकरं भिन्नं कलाभिस्त्रिधा ।
साक्षादक्षरमामनन्ति मुनयो योगाधिगम्यन्नमः
संसिद्धै प्रणवात्मने भगवते तस्मै शिवायास्तु वः ॥ २

एका···प्राक् कलहंसविभ्रमगतिः कान्तोन्मदा या सती
भित्त्वाङ्गं गगनोद्गतात्मरतये या तानवत्वं पुनः ।
पद्मं मानससंभृतं निजरुचिप्रोज्जृम्भितं बिभ्रती
सा शक्तिः शिवस्याङ्गतोदयरकरी गौरी परा पातु वः ॥ ३

येनैतानि जगन्ति यज्ज्वहुतभुग्भास्त्वन्नभःस्वन्नभः-
क्षित्यम्भःक्षणदाकरैः स्वतनुभिर्व्याप्तान्वतंवाष्टभिः ।
उच्चैः कारणशक्तिरप्रतिहता व्याख्यायते न क्षरं
जीयात् कारणकारणं स भगवानर्द्धेन्दुचूड़ामणिः ॥ ४

नारायणन्नमत यो विभुतां वितन्वन्
लोकत्रयन् त्रिपदलङ्घितमात्रमेव ।
दृष्ट्वा तुरीयपदमाप्तुमिवाधुनापि
निद्राच्छलेन विदधाति समाधिमब्धौ ॥ ५

1. Reading doubtful.

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अम्भोजभूर्ज्जयति यो वदनैश्चतुर्भि-
रोङ्कारवारिदरवं सममुज्जगार ।
क्षेत्राहितन् त्रिभुवनोदयपूरणार्थ-
मुत्सूनता[1]मिव नयन्निजवीजमाद्यम् ॥ ६

मन्दांशुमण्डलविनिर्गतवारिधारा
मन्दाकिनी जयति धूर्ज्जटिना धृता या ।
मूर्द्धा नगेन्द्रतनयार्द्धशरीरसन्धेः
प्रेमानुबन्धमिव दर्शयितुं प्रकृष्टम् ॥ ७

आसीदानीरराशेरवनीपतिशिरोरत्नमालार्चिताङ्घ्रि-
र्वालादित्याभिधानोऽप्यरिकुलकमलोपप्लवाखण्डचन्द्रः ।
सोमाकौण्डिन्यवंशाम्बरतलतिलको भूपतिर्भूरिकीर्त्ति-
र्दोर्दण्डोद्योतितानिन्दितपुरभरितां राज्यलक्ष्मीं वहन् यः ॥ ८

प्रोद्भूतद्विषतान्दधद् युधिवधूवैधव्यदीक्षाविधिं
वद्वन् यश् शिशिरांशुरश्मिविशदां सत्कीर्त्तिमालां गुणैः ।
स्वर्गद्वारपुरे पुरन्दरपुरप्रस्पर्द्धिसंवर्द्धने
सार्थश् शार्व्वमतिष्ठिपत् सविभवं लिङ्गं विधानान्वितम् ॥ ९

ब्रह्मक्षत्रपरस्परोदयकरी तद्भागिनेयी सती
पुन्यन्नाम सरस्वतीति दधती ख्याता जगत्पावनी ।
नानाम्नायगिरां गभीरमधिकं पात्रं द्विजानां वरं
सिन्धूनामिव सिन्धुराजमगमद् या विश्वरूपं प्रियम् ॥ १०

सोमाद्ये सारभूते निजकुलनिवहे भूरिधाम्नि व्यतीते
रुद्रोपेन्द्रामरेन्द्रप्रभृतिसुरवरैस् सङ्गते नन्दनार्थम् ।
तद्वङ्शक्षीरसिन्धोः प्रविकरित[2]यशःपारिजाताभिजाता
लेभे जन्मावदाता भुवनहितकरी या द्वितीयेव लक्ष्मीः ॥ ११

1. Read उच्छ्रूनता ।

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या नाम्नापि महेन्द्रदेव्यभिहिता भूभृत्सुतैवेश्वरी
देवी दिव्यविलासिनीभिरसकृत्सङ्गीयमानस्तुतिः।
भास्वद्वङ्श ⌣ — ⌣ — ⌣ ⌣ पुराधीशावनीशात्मजो
यां संप्राप्य महेन्द्रवर्म्मनृपतिस् सार्थामधादीशताम् ॥ १२

लक्ष्मीन्तीक्ष्णेतरांशोरधिकमधरयन् ध्वस्तदोषान्धकारो
वद्भ्रन् पद्मानुवन्धं प्रकटिततपसा तेन पत्या प्रजानाम्।
देव्यान्तस्यामदित्यान्दिवसकर इवोत्पादितः कश्यपेन
श्रीमद्राजेन्द्रवर्म्मावनिपतिरभवत्तेजसामाकरो यः ॥ १३

दुग्धाम्बुराशेरिव पूर्णचन्द्र-
श्चण्डांशुरत्नादिव चित्रभानुः।
शुद्धान्वयाद् यो नितरां विशुद्धः
प्रादुर्बभूवाखिलभूपवन्द्यः ॥ १४

तेजःप्रकाशस्तमसो विनाशो
दिशां प्रसादः स्फुटता कलानाम्।
यत्तिग्मतेजस्तुहिनांशुकृत्यं
येनोदये तन्निखिलं वितेने ॥ १५

रम्योऽपि सम्यक् प्रसवेन सौम्यः
सन्तानकस् सन्ततमुद्गतेन।
महाफलं यं समवाप्य भूम्नः[1]
रुरोह कोटिं रमणीयतायाः ॥ १६

विवर्द्धमानोऽन्वहमिद्धकान्ति-
र्वपुर्विशेषेण मनोहरेण।
यस् सर्व्वपक्षोदयमादधान-
स्तिरश्चकारैव हिमांशुलक्ष्मीम् ॥ १७

1. भूयः would be preferable.

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यः शैशवे प्याशु तथा कलाभिः
पूर्णोऽन्वहं शब्दगुणेऽतिदीप्तः ।
यथाकलावत्त्वमपान्दुलब्ध-
ज्ञाड्यान्वितन्दूरमधश्चकार ॥ १८

निरस्य दोषान् प्रसरं स्फुरन्ती
प्रकाशितार्था भुवनेऽशनुवाना ।
विद्यानवद्येन मुखेन यस्य
प्राक् संगतैनीव दिनस्य दीप्तिः ॥ १९

आसाद्य शक्तिं विबुधोपनीताम्
माहेश्वरीं ज्ञानमयीममोघाम् ।
कुमारभावे विजितारिवर्गो
यो दीपयामास महेन्द्रलक्ष्मीम् ॥ २०

पृथुप्रतीतप्रथित[1]गुणौघैः
सद्वंशजातं प्रथने[2] प्रधानम् ।
धनुर्महत् क्षत्रकुलञ्च तुल्यं
यश् शिक्षया नामयतिस्म तुङ्गम् ॥ २१

शिष्टोपदिष्टं प्रतिपद्य सद्यः
क्षेत्रं यमुत्कृष्टमकृष्टपच्यम् ।
श्रद्धाम्भसा सिक्तमरुक्ष[3]दुच्चैः
शास्त्रस्य चास्त्रस्य च बीजमग्र्यम् ॥ २२

यः सर्व्वतस् सर्व्वगुणान् पटिम्ना
रुचेस् सदाधारविशेषमुज्झन् ।
उपाददे लोकहिताय भास्वान्
रसानिव प्रत्यहमस्ततन्द्रः ॥ २३

उद्यानभागस्य वसन्त संप-
दिवामृतांशोरिव पौर्णमासी ।
आमुष्णती यस्य विशेषशोभा[4]
समुज्जजृम्भे नवयौवनश्रीः ॥ २४

1. Read प्रथितं । 2. Read प्रधने । 3. Read रद्ध । 4. Read शोभां ।

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यत्रापि पुंलो[1]महतः प्रकृत्या
निरूपितं लक्षणमस्तशेषम् ।
केनाप्यसांख्यागमवद्विभाव्यं
प्रकाशयामास महेशभावम् ॥२५

बाल्यात् प्रवृद्ध प्रभृतिप्रभृतं
यद् यस्य सौन्दर्य्यमनन्यलभ्यम् ।
ध्रुवं विधातावयवीचकार
तद्रञ्जयन् यौवनकान्तिमृद्धाम् ॥ २६

निरुध्र[2]मानस् सततं मनोभू-
र्य्यस्य स्फुटे नूतनयौवने पि ।
सौन्दर्य्यसन्दर्शनजातलज्ज
इवान्तिकन्नोपससर्प दर्प्पात् ॥ २७

यस्याङ्गलावण्यमनन्यरूढं
दृष्ट्वा रतिः प्रेमनिमीलिताक्षी ।
मन्ये न मेने पतिमात्मनीनं
पिनाकिनेत्राग्निशिखावलीढम् ॥ २८

धनुर्व्विकर्षप्रततोरुशक्ति-
र्युवप्रवीरो युवराजलक्ष्मीम् ।
अयोनिजां यो जनकोपनीतां
सीतां सतीं राम इवोदुवाह ॥ २९

यदार्क्कविम्बादिवहेमकुम्भा-
दम्भोभृतेनागलताभिषेकः ।
ततः प्रभृत्येव विवृद्धिभाजा
भूतं हिमांशोरिव यस्य लक्ष्म्या ॥ ३०

स्नानाम्बुभिस्तीव्रममन्त्रबन्धै-
स्तेजोनलो यस्य समेधतेस्म ।
तत्स्पर्द्धयेवाश्रुजलैः पतद्भि-
र्द्विषां समं शोकहुताशनोऽपि ॥ ३१

1. Read पुंसो । 2. Read निरुध्यमानः ।

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अलङ्कृतेनाकृतकैश् श्रुताद्यै-
र्ह्रीद्यैर्निजाङ्गैश्च निसर्गकान्तैः ।
अग्राम्यभूषोपचयेन येन
विभूषणं मङ्गलमित्युपात्तम् ॥ ३२

नवां नवां ध्यानमहाभिषेके
यो भुक्तरत्नाभरणा बभार ।
पीतम्भसः[1]कुम्भभवेन लक्ष्मी-
मम्भोनिधेरुद्धृतरत्नराशेः ॥ ३३

उच्चावचैरुच्चपदाधिरूढै-
र्ग्रहैर्भियेव[2]कृतविग्रहोऽपि ।
आरोपितो यः स्वयमप्यकाङ्क्षः
सिंहासने हाटकशैलतुङ्गे ॥ ३४

यस्याङ्गकान्तेः क तथानवाद्यं[3]
विद्येत मन्ये प्युपमानमन्यत् ।
संक्रान्तमादर्शतले पि बिम्बम्
अनर्ह[4]माधारवशान्निजं यत् ॥ ३५

यत्राभिषिक्ते पतताम्भसार्द्रा
न्मुन्धरावारिधिचारुकाञ्ची ।
ऊर्द्धीचकारैकमिवातपत्रं
यशस्स्फुरच्चन्द्रकलावदातम् ॥ ३६

स्वलक्षण[5]लक्षितसर्व्वसम्पत्
फलं समाख्याति पुरो विपाकम् ।
यस्याशिषो विप्रगणप्रयुक्ता:
कृतानुवादा इव सम्बभूवुः ॥ ३७

1. Read पीताम्भसः । 4. Read अनर्घं ।
2. Read वा । 3. Read वद्यं । 5. Read लक्षणा ।

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द्विरेफमाला इव पारिजात-
न्धियो मुनीनामिव चात्मयोगम्।
व्यापारमन्यज्जगतां विहाय
दृशो द्वितीयं प्रतिपेदिरे यम्॥ ३८

इतस्ततो विद्युदिवाद्युतच्छ्री-[1]
स्तावन्नृपाणां प्रचला प्रकृत्या।
रम्या शरत् प्रादुरभून्न यावत्
यदीययात्रासमयो निरभ्रा॥ ३९

तीव्राब्दनीराजनराजितश्री-
र्दीप्तो महामण्डलदीक्षया यः।
विद्याङ्गमन्त्रैश्च कृतात्मगुप्ति
रसा[2](धय)त् सिद्धिमुदारभूतिम्॥ ४०

यस्मिन् विधत्य[3]प्रचलत्पताकाम्
पताकिनीं दिग्विजयाय याति।
द्विड्राजलक्ष्मीः प्रचचाल पूर्व्वं
ऊर्व्वी तु पश्चात् बलभारगुर्व्वी॥ ४१

निशम्य सौमित्रिमिवाभियाने
भिगर्ज्जितन्निर्ज्जितमेघनादम्।
तूर्य्यध्वनिं यस्य दशास्यतुल्यै-
र्दूराद् द्विषद्भिर्विभयाम्बभूवे॥ ४२

प्रतापवह्नेरिव धूमजालं
बलोद्धुतं यस्य रजः प्रयाणे।
अप्यस्पृशद् वैरिवलासिनीना-
मुदश्रयामास विलोचनानि॥ ४३

1. Read द्युतत्श्री। 2. Read 'रासा०।
3. विभज्य gives a better sense.

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क्षमाम्निपीड्य प्रथमं प्रवृत्तः
स्रोतांसि कालुष्यमथो रजोभिः।
याने नयन् यस्य समुत्पपात
संवश्रमूनामिव बद्धरोपः॥ ४४

कीर्णः क्वचिद् भञ्जितभूमिभृद्भि-
रन्वस्य[1]मानः परवाहिनीभिः।
क्वचिच्च यस्य प्रततः प्रयातुः
स्वर्वाहिनीमार्ग इवास मार्गः॥ ४५

वियत् ⌣ — — वरणञ्जनाना-
ञ्चेष्टास्वशक्तिं विहतं प्रकाशम्।
यद् यत् प्रदोषस्तनुते तमोभि-
स्तत्तच्चकारारिषु बलैर्य्यः॥ ४६

वितत्य पक्षद्वयमात्तनादं
यस्मिन् रयात् तर्क्ष्य इव प्रपन्ने।
द्विण्नागवृन्दं हतवीर्य्यसम्पत्
गन्तव्यतामूढ़तयांवतस्थे॥ ४७

V. 48 illegible

वाणासनं बिभ्रति यत्र युद्धे
शुद्धे शरत्काल इवाभिदृष्टे।
इतस्ततो लीनतयाशु मोघा
मेघा इवासन् लघवो नरेन्द्राः॥ ४९

V. 50 illegible

सत्य[2]विमूढ़स्य पतङ्गसाम्यं
समेत्य सानन्द इवारिवर्गः।
यद्वाहुदण्डारणिजज्वलन्त-
न्तेजोनलं यद्विपदेऽभिपेदे[3]॥ ५१

1. Read रन्वास्य।
2. Read सत्ये।
3. Read भिपेदे।

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Text

V. 52 illegible

निजासनं प्राप्य रिपून्निरस्य
रुद्ध्वा मरुद्वर्त्म मनोरथञ्च ।
विजित्य यस्याभ्यसतोऽवतस्थे-
प्यतन्द्र ... ... ॥ ५३

V. 54 illegible

शिलीमुखा मूर्द्धनि चापमुक्ता
झाङ्काररम्या द्विषतां निपेतुः ।
स्वस्सुन्दरीहस्तलताविमुक्त-
मन्दारगन्धानुगतास्तु यस्य ॥ ५५

... ...
... ... ।
... ...
चकर्त्त भूभृन्निवहोत्तमाङ्गम् ॥ ५६

शस्त्रव्रणास्रस्रुतिधारयाद्रौ
रुद्धोष्यरीन्द्रैर्युधि यो दिदीपे ।
द्विट्छाययाच्छादित एव भानु-
र्विभ्रत्तनुत्रन्त्यजति स्वदीप्तिम् ॥ ५७

... ...
... ...
... दुर्व्वर्य्य[1]विकीर्ण्णकीर्त्ति-
र्दशाननन्दुर्हृदमुन्निनाय ॥ ५८

न स्वीचिकीर्षुर्युधि चक्रिचक्रं
वज्रञ्च नो वज्रभृतोऽपि जिष्णुः ।
यश् शक्तियुक्तो नु महेश्वरास्त्रं
सुदुस्सहं प्राप्य जितारिवर्गः ॥ ५९

1. Read दुर्व्वार्य्य ।

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... ...

... ...

... तन् त्वस्य विलासिनीनाम्

अभिद्यताराद्धृदयं स्वयञ्च ॥ ६०

यो मथ्यमानस् समरेऽरिवीरै-

र्गाम्भीर्य्ययोगान्न जहौ प्रसादम् ।

ह्रदो हि काळुष्यमुपैति भोगात्

स्तम्बेरमैरम्बुनिधिर्न्न जातु ॥ ६१

... ...

... ...

दिद्युते[1] विद्युदिव स्फुरन्त्य-

जिह्वापि जिह्वेव भुजोरगस्य ॥ ६२

स्निग्धासिपातप्रतिघातहाने

मुष्टेर्ल्लघुत्वात् स्मृतिविभ्रमाद्वा ।

पुनः प्रहारेण कृतेऽरिपाते

भुजापवादं बुभुजे भृशं यः ॥ ६३

... ...

... ...

दिव्याङ्गनानामवतारणार्थं

सौपानसम्पत्तिमिवाकरोद् यः ॥ ६४

रन्ध्रेऽभियोगं निजपक्षरक्षां

विभज्य यो दूषणसाधनाभ्याम् ।

ह्रतोत्तरप्राक्रममाततम्न

कुर्व्वन् पटुन्निष्प्रतिभं विपक्षम् ॥ ६५

... ...

... ... ततया फलत्वम् ।

विधेर्विधेये विपरीतवृत्ते-

र्वृत्तं कृती योऽनुचकार युद्धे ॥ ६६

1. Read विदिद्युते ।

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सख्यानुनीतापि सदाभिमुख्ये
प्रागल्भ्यमिच्छत्यपि शत्रुसेना ।
पराङ्मुखी वीक्ष्य बभूव दूरा-
द्धूर्न्नवोढेव समिद्रतौ यम् ॥ ६७

... ...

श्लिष्टे महाजौ विजयक्रियाश्च ।
नापार्थको विक्रमसम्पदेति
यो युक्तमुक्तः खलु युक्तिविद्भिः ॥ ६८

दुर्गाभिसंपर्कविवर्णदेहो
गुहाण[1]नालोचनलोलदृष्टिः ।
यस्यारिसंघो मृगकृत्तिवासा
ाने स्थितः स्थाणुसमोऽप्यनीशः ॥ ६९

... ... वरस्य
मनोरथो यस्य वृथा बभूव ।
नोर्व्वीं यदुर्व्वीविजिगीषुतायां
वदन्यतायामपि नालमर्थी ॥ ७०

प्रेङ्खत्प्ररूढ़स्फुटविद्रुमौघो
हरेस् समाक्रान्तिनिमग्ननागः ।
अन्तर्व्वनैर्दुर्गतया[2]ब्धितुल्यो
यस्यारिदेशोऽपि जहाति लक्ष्मीम् ॥ ७१

... ... र्थसिद्धि-
मुद्योगयुक्तस्त्रिगणस्य वृद्धैः ।
दिशश्चतस्रो विदितप्रयामा
जग्राह विद्या इव बालभावे ॥ ७२

1. Read गुहान ।
2. Read अन्तर्व्वने दुर्गतया ।

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कृतावकाशं भुवने विभुत्व।-
दस्पृष्टमन्यैर्गुणिभिर्महीयः।
संव्यश्नुते शब्दगुणानुबन्धं
यशो यदीयं खमिवाकलङ्कम् ॥ ७३

... ... क्षयकर्शिताङ्गीं
प्राक् सुश्रुताचारविचारणाभिः।
निःशेषदोषक्षपणेऽतिदक्षो
यष् षड्रसाङ्गैर्धरणीं पुपोष ॥ ७४

तदेव तेजो विजितान्यतेजः
पूर्व्वं महन्मण्डलमेव तच्च।
भृशन्दिदीपे महदाधिपत्यं
यः प्राच्य भास्वानिव मध्यमह्नः ॥ ७५

... ... नाद्रीन्द्रमुदीर्णसिंहं
यत्राधिरूढ़े सति तीव्रधाम्नि।
न तारकाः केवलमस्तभासो
पतन्नृपाणां मणिमौलयोऽपि ॥ ७६

एकत्र शुभ्रेऽपि शशाङ्कशोभे
समुद्धृते यस्य महातपत्रे।
महीमशेषां प्रविहाय तापस्
समाससाद द्विषतां मनांसि ॥ ७७

चिराय यद्रूपनिरूपणेच्छा
सञ्चोदिता नूनमशेषलोकाः।
मखैरसख्यैरनिमेषभूयं
भूयोऽभ्यवाञ्छन् निजवाञ्छितार्थं ॥ ७८

लक्ष्मीन्दिदृक्षुः सहजां सुहृत्सु
यथाक्रमं स क्रमयाञ्चकार।
सदर्पणां यो मणिदर्पणेषु
च्छायामिव स्वां परिभुक्तभूषः ॥ ७९

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यस्यातितेजिष्ठतयास नीति-
र्न्नितान्तमृज्वी न यथा परेषाम् ।
मुत्तवाक्कंचन्द्रौ न गतिम्रहाणां
प्रतीपवक्रान्यतमस्य कस्य ॥ ८०

सन्मन्त्रमूलैश्चतुरश्चतुर्भिस्
सामादिभिर्य्यो विविधप्रयोगैः ।
अपायसंरोधिभिरभ्युपायै
र्वेदैश्च संसाधयतिस्म सिद्धिम् ॥ ८१

सदापि मूलप्रकृतिः प्रतीत-
श्चित्र महत् कर्म्म च दर्शयन् यः ।
षाड्गुण्ययोगात् त्रिगुणं प्रधान-
मतुल्यमाचष्ट विनापि वाचा ॥ ८२

प्रायेण जिह्मोऽपि विधिर्व्विधेये
मन्त्रप्रभूत्साहविशेषशक्तिः[1] ।
अपायदृष्टेः प्रतिकूलपक्षे-
ऽनुकूलयामास भियेव यस्य ॥ ८३

त्रिवर्गसंसर्गसुहृद्विरारा-
द्राष्ट्रे गुणौघैरवभर्त्स्यमानाः ।
दोषा रुषेवाशु विपक्षपक्ष-
मशिश्रियन् यस्य गुणाश्रयस्य ॥ ८४

निर्भिद्य सद्यः स्वमवद्यमुद्यन्
यो न्यायिनोऽन्यान् विनिनाय युक्त्या ।
तमांस्यपि घ्नन् सकलं कलङ्क-
मुपेक्षते स्वं क्षणदाकरो हि ॥ ८५

सुशासनादव्यसनाच्च यस्य
प्रजासु जाता न विपत्तिशङ्का ।
अजातशत्रोरपि राजपुत्री
दुश्शासनात् प्राप परां पुरार्त्तिम् ॥ ८६

1. Read शक्तीः ।

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छिद्रप्रतीक्षा प्रशमात्तशीलास्
सुदुर्द्धराः खण्डितधामभिश्च ।
यं पार्थिवं पात्रमवाप्य लक्ष्म्यस्
स्थैष्ठा इवापस् सुविदग्धमासन् ॥ ८७

यश् शक्तिसिंहीं परितश्चरन्तीं
विद्राव्यहिंस्रामरिवर्ग्गमार्गे ।
वृषेण योगादुदितप्रजां तां
पुपोष लक्ष्मीं महिषीमवाप्य ॥ ८८

अजीगणत् सूरिगणोऽतिराज्ञां
सहस्रदोषं धुरि कार्त्तवीर्य्यम् ।
यदा तदा सर्व्वगुणैरनूने
नूनं कथा का पुनरेव यस्मिन् ॥ ८९

दिवःपृथिव्योरपि गीयमान-
ञ्जिष्णोर्यशोप्यर्ज्जितवीर्य्यसम्पत् ।
कर्ण्णासुखं श्रोत्रसुखस्य शङ्के
यस्योपमार्हं यशसो न जातम् ॥ ९०

आक्रान्तदिग्व्योम्नि पयोमुचीव
प्रगर्ज्जिते यस्य यशस्यनात्तम् ।
न केवलं रत्नमुपायनन्द्राक्
प्रादाद् गजाद्यञ्च विदूरभूमिः ॥ ९१

लक्षाद्धुरोत्थैः स्थगयद्भिराशा
धूमैर्निरुद्धाकंकराकरैर्य्यैः ।
दिवञ्च शातक्रतवीञ्च कीर्त्तिं
मलीमसत्वं युगपन्निनाय ॥ ९२

यद्धूमसन्दर्शनतोऽनुमान-
मग्नेस्तदेवाव्यभिचारमुक्तम् ।
नवन्तु तद् यन्मखधूमदृष्टौ
वृष्टेर्वसूनामनुमानमेव ॥ ९३

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स्वयंप्रपन्नाभिरयाचमानं
पूर्णं सुसम्पद्भिरिवाद्रिरब्धिम् ।
रिक्तोऽपि यं प्राप्य यथेष्टपूर्णः
पुनर्व्ववर्षाभ्र इवार्थिसार्थः ॥ ९४

चक्षुर्मनोहार्य्यपि दर्शयच्च
कराग्रशोभामपि सद्रसाद्रम् ।
यस्येन्दुबिम्बं शुभरङ्गवृत्ते-
र्नृत्तोपमार्हन्न कुरङ्गदुष्टम् ॥ ९५

छायाश्रितोऽप्यन्यनृपो विजेतुं
दृप्तद्विपोऽलं किमुत स्वयं यः ।
आस्तां रविः संक्रमितोरुतेजा-
श्चन्द्रो न किं सन्तमसान्युदस्येत् ॥ ९६

सन्दर्शयामास तथान्यभूषा
न भूरिशोभां मणिदर्पणश्च ।
राज्ञां यथाज्ञा निजकर्णपूरी-
कृता यदीया नखदर्पणश्रीः ॥ ९७

अन्योपि सन् केनचिदेवतुल्यो
गुणेन नो यन्महिमानमाप ।
नृत्तव्रतो याति हि नीलकण्ठो
न तावतैवेश्वरतां मयूरः ॥ ९८

सदागतिः स्नेहकरी विभुत्वं
विभ्रत्यदभ्रं दधती प्रकाशम् ।
पृथ्वी यदीया रचनाञ्चवत्सु[1]
धत्ते महाभूतमयीव कीर्त्तिः ॥ ९९

वदन्यताशौर्य्यवपुर्व्विलास-
गाम्भीर्य्यमाधुर्य्यदयादयो ये ।
तेषामिवैको निलयः प्रयत्न-
धियाधिको यो विदधे विधात्रा ॥ १००

1. Read जगत्सु ।

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प्रतीतवीर्य्यो भुवि कार्त्तवीर्य्यो
वीर्य्यं यदीयं द्विभुजोर्ज्जितं प्राक् ।
वीक्षेत चेदात्मभराय जन्ये
मन्येत मन्ये स्वसहस्रहस्तान् ॥ १०१

दूरात् प्रतापैर्द्विषतां विजेतु-
र्यस्य स्वयुद्धन्नितरान्दुरापम् ।
गन्धद्विपस्येव मदोत्कटस्य
वित्रासितान्यद्विरदस्य गन्धैः ॥ १०२

विहाय सङ्गं परदेवतासु
श्रद्धा च भक्तिश्च परा यदीया ।
श्रीकण्ठमुत्कण्ठतया प्रपन्ने
गङ्गाभवान्याविव देवदेवम् ॥ १०३

सौन्दर्य्यसर्ग ... ... विधाता ... ।
जातरूपमयस्तम्भं यमेकं भुव ... ... ॥ १०४

इत्थं कृतो मया कामो दग्धः किल पिनाकिना ।
इतीवेश्वरतान नीतो विधात्रा योऽतिसुन्दरः ॥ १०५

... ... विद्या ... ... ।
... ... चतुरास्यप्रजापतिम् ॥ १०६

लक्ष्मीं वक्षस्स्थले क्षिप्त्वा कीर्त्तिं पारे पयोनिधेः ।
विद्यया कामतो रेमे वृद्धयैव युवापि यः ॥ १०७

जुगोप गां वशिष्ठस्य दिलीपः प्राक् प्रजेच्छया ।
लब्ध्वा प्रजास् स्ववीर्य्येण भार्गवीयस् ... ॥ १०८

भुवनाप्लावनोद्वेले यत्कीर्त्तिक्षीरसागरे ।
छायाव्याजेन भूभीत्या नूनमिन्दुमुपाश्रिता ॥ १०९

सहस्रभोगभरितो व ... ... भवोऽपि यः ।
अनन्तगुणयुक्तोऽपि विनतार्त्तिहितो भृशम् ॥ ११०

उर्व्वीमावृण्वताम्भोधिमेखलाभोगमण्डिताम् ।
एकच्छत्रेण महता मेरुर्येन वृथाकृतः ॥ १११

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कलिकण्टकसम्पर्कादास्खलन् पादहानितः ।
धर्म्मः कृतार्थतारस्तु यं समागम्य सुस्थितः ॥ ११२

यस्य वीर्य्यानिलोद्धूतो धामधूमध्वजो युधि ।
द्विड्बधूनां विधूमोऽपि वास्पधारमवर्द्धयत् ॥ ११३

अचिरभानिभारिश्रीः स्थेयस्या ... द्यमाश्रिता ।
गुणानुबन्धबद्धापि कीर्त्ति ... प्रदिग्द्रुता ॥ ११४

रूढः श्रीनन्दने यस्य रणे रक्तासिपल्लवः ।
बाहुकल्पद्रुमो दिक्षु यशःपुष्पमवाकिरत् ॥ ११५

यद्याने दृप्तदन्तीन्द्रदन्तनिर्घाततादिता ।
रुषेवोर्व्वी महासत्वान् रजसातन्द्रमावृणोत् ॥ ११६

समिद्धिद्धे कृपाणाग्नौ मन्त्रसाधनवृद्धहितः ।
हुत्वारिवक्त्रपद्मानि यस् साम्राज्यमजीजनत् ॥ ११७

दृढोऽप्यधृष्यसत्वोऽपि तुङ्गोऽप्युन्मूलिते ... ।
मथनेऽनन्तवीर्य्येण यो न भूभृत्कुलोद्गतः ॥ ११८

तृषितेव द्विषां लक्ष्मीः प्लुष्टा तेजोग्निना भृशम् ।
यस्य पुष्करजां धारां प्राप्य चिक्षेप न क्षणम्[1] ॥ ११९

पादाम्बुजरजो यस्य चरितानुकृतेरिव ।
... भूभृद्वराङ्केषु पदं दत्वा श्रियन्दधौ ॥ १२०

निद्राविद्राणदृक् स्त्रीवज्जठरेणावहत् प्रजाः ।
हरिर्य्यस्तु हृदैवेशः सुबोधस्फुटपौरुषः ॥ १२१

दृप्तारीन्द्रं विजित्याजौ योऽनुजग्राह तत्कुलम् ।
... ... भिन्नेभेन्द्रो मृगाधिपः ॥ १२२

निस्त्रिंशवल्लभं बद्धा गुणयुक्तैस्तु मार्गणैः ।
ऋजुभिर्य्यो विजित्यारीन् मेजेऽर्थान् सद्गुणैरिव ॥ १२३

निपीतन्नीलकण्ठेन कण्ठालङ्कृतये विषम् ।
विबुधाना ... थंन्तु ... द्वान्तं वचोमृतम् ॥ १२४

1. Read तत्तृणम् ।

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सान्द्रैर्य्यस्याध्वरे धूमैरुद्धृग[1]रुद्धदृष्टिभिः ।
ब्रह्मोऽधुनापि दिग्भ्रान्तैस् स्वधुर्य्यैर्भ्रम्यते[2] ध्रुवम् ॥ १२५

स ... य ... धाम यो द्विट्समिद्भिस् समिन्मखे ।
अक्षीणान्दक्षिणां कीर्त्तिं दिग्द्विजेभ्यस् समादिशत् ॥ १२६

द्विषतान्न्यस्तशस्त्राणां प्रणामशिथिलीकृते ।
चापस्यैव गुणे यस्य विरतिर्न तु धन्विनाम् ॥ १२७

सुवृत्तोऽपि सुहृद्धृग्यो भुजो यस्य महीभुजः ।
दुर्हृदाम् सुहृ(दाश्च)[3]प्रतीतः सर्व्वदा रणे ॥ १२८

एकद्रव्याश्रितं भावं ज्ञात्वा द्विड्जातिभावितं ।
काम्मुकेपूचितङ्कर्म्म सविशेषं व्यधत्त यः ॥ १२९

शूलिनाध्यासितां भक्तिगम्भीरां यस्य हृद् गुहाम् ।
तन्नेत्रानलभीत्येव विविशुर्नान्यदेवताः ॥ १३०

रामाणां हृदयारामे तिष्ठन्तं कामतस्करम् ।
प्रजिहीर्षुरिवाश्रान्तो यो विवेश मुहुर्मुहुः ॥ १३१

योगोद्यतोपि यः शान्तो नाम्नैव द्विड्भयङ्करः ।
दूराद्विराजसिंहस्य गन्धं घ्रात्वा द्विपा द्रुताः ॥ १३२

मन्त्रवीर्य्यप्रयोगाढ्यं प्रप्यानन्यवरेव यम् ।
कृतार्था कामदा पृथ्वी करजामर्हमार्हवात् ॥ १३३

युक्तिरेतावता त्यक्ता कान्तिरत्नेऽपि दर्शिते ।
यज्जगच्चित्तसर्व्वस्वमाहृतं येन सर्व्वदा ॥ १३४

न्यस्तशस्त्रो वने सुप्तो हरिर्य्योगपरोऽप्यजः ।
कान्ताङ्गांशधरो रुद्रो यज्जिगीषुं स्मरन्निव ॥ १३५

स्फुटासीन्दीवरस्रस्तरक्तमद्वासवेच्छया ।
द्विट्छ्रीर्भृङ्गीव बभ्राम यस्य दोर्म्नादसन्निधौ ॥ १३६

1. Read गै। 2. Read ति।
3. One letter short. Read दाश्चैव।

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Text

नक्षत्रकुलसम्पन्नं भूतानामवकाशकृत् ।
व्योमेवारिपुरं यस्य शब्दमात्रेण लक्षितम् ॥ १३७

शराकर्मा[1]कुलो यस्य वाहिनीदुर्गसङ्गतः ।
वने खड्गसहायोऽरिः संयत्संस्थ इव द्रुतः ॥ १३८

वैरिणो ध्याननिरता वीतरागा गुहाशयाः ।
यस्येशस्यांघ्रियोगेन विना नालं विमुक्तये ॥ १३९

काहं[2]भर्त्ता परित्यक्ता श्वापदैः स्थातुमुत्सहे ।
इतीवारिपुरी यस्य प्राविशद् दावपावकम् ॥ १४०

यस्य सत्ववतो वीर्य्यं रणे दृष्ट्वा द्विषद्गणः ।
सत्वेप्सयेव सिंहादियुक्तमन्ववसद्वनम् ॥ १४१

मदोन्मत्तोऽपि तुङ्गोऽपि नियोज्यो धर्म्मसाधने ।
इतीभेन्द्रगणो येन द्विजेभ्योऽदायि भूरिशः ॥ १४२

विभक्तिप्रकृतीनां यः सप्तधा विदधत् पदं ।
तद्धितार्थपरश्चासीदागमाख्यातकृत्यवित् ॥ १४३

प्रतापानलसन्तप्ता शङ्के दाहाभिशङ्कया ।
आप्लाविता सकृद्धात्री येन दानाम्बुवृष्टिभिः ॥ १४४

सुमनोहारिणी यस्य गुणैर्बद्धा विकासिनी ।
लोकत्रयश्रियाद्यापि कीर्त्तिमाला धृताधिकम् ॥ १४५

यस्य सागरगम्भीरपरिखा भस्मसात्कृता ।
चम्पाधिराजनगरी वीरैराज्ञानुकारिभिः ॥ १४६

विवर्णौ चरणौ यस्य नृपमौलिमणित्विषा ।
सर्व्ववर्णानुरक्तातु निर्म्मलोर्व्वी भुजोद्धृता ॥ १४७

कलिरेकान्तवामोऽपि दक्षिणो यस्य शासने ।
द्रुतारीननुदुद्राव तेजोनलभयादिव ॥ १४८

1. Read शरकर्माकुलो । 2. Read काहं ।

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तथा नीरनिधेर्य्येन क्षोणी निष्कण्टकीकृता ।
नाद्यापि स्खलिता कीर्त्तिर्यथैका सर्व्वतो गता ॥ १४९

गुणेषु मुख्यया वृत्त्या गौण्या द्रव्येष्ववर्त्तत ।
गणनापि मतं यस्य काश्यपीयमनुज्झतः ॥ १५०

यथाकामन् द्विषद्कामः क निलील्यो नु निर्भयम् ।
यद् यस्य याने धूलिभिः सान्धकारीकृता दिशः ॥ १५१

प्राध्वं कृता सदा प्रेम्ना विदग्धधियमुत्सुका ।
न निरास्थत यज्जातु राजविद्या कुलाङ्गना ॥ १५२

साक्षात् प्रजापतिर्दक्षो दक्षिणक्षणमक्षिणोत् ।
सकलं सकलङ्कं यः कलिदोषाकरं कृती ॥ १५३

सदा कृते मखशते यस्तैर्धूमनीरदैः ।
शरद्यपि नभश्चक्रे प्रावृषीव मलीमसम् ॥ १५४

परस्त्रीविमुखो योऽपि सदाचारविचक्षणः ।
केनाप्यजौ परश्रीणां पाणिग्रहविधिं व्यधात् ॥ १५५

यस्येनस्यान्यतेजांसि तेजसा जयतोदये ।
नूनमौर्व्वानलोऽद्यापि लीनो स्पर्द्धितयाम्बुधौ ॥ १५६

बद्धा विधात्राहीन्द्रेण रिक्ता नूनमियन्धरा ।
येन स्वकीर्त्तिरत्नेन पूरयित्वा वृषाङ्किता ॥ १५७

भिन्नेभकुम्भनिर्म्मुक्ता मुक्ता येन रणाङ्गने ।
रेजिरे विधवारिश्रीवाष्पानामिव विन्दवः ॥ १५८

कीर्त्तिनादाम्बुदध्वान ... ... ।
... ... न् त्रिभुवनक्षेत्रे धर्म्मबीजमवर्द्धयन् ॥ १५९

सिंहेन नोपमानार्हो यस्य शौर्य्येण संयुगे ।
तथा हि यद्भियारातिरध्यशेत गुहां हरेः ॥ १६०

वानीराजीव राजांश ... ... ।
... ... सरोजानि निर्य्यान्ति मुखमण्डलात् ॥ १६१

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... ... तेजोनलसङ्गता ।
कलिं न्यक्कुर्व्वती यस्य राज्यश्रीर्दमयन्त्यभूत् ॥ १६२

यशोविस्तारसंक्षिप्ता क्षितिर्यस्य ... ... ।
... ... ॥ १६३

... ... यमेकमतितेजसम् ।
नूनमुल्लेखितस्त्वष्ट्रा भ्रम[1]मारोप्यभास्करः ॥ १६४

योग्यं वरं यमासाद्य मर्त्यलोके ... ...
... ... ॥ १६५

तारयित्री तितीर्षूणां गम्भीरापन्महानदीम् ।
वेदव्यासन्न सुषुवे यस्य वाक् सत्यवत्यपि ॥ १६६

ऋजवो गुणसम्पर्कादापदां प्रतिघा(तकाः) ।
... ... ॥१६७

जीर्णाहीन्द्रेण विधृता साचलेयश्चलेदिति ।
यूनि नूनं न्यधाद् वेधा यत्राहीने वसुन्धराम् ॥ १६८

विभूतिर्भूतपूर्व्वापि राज्ञाञ्च गुणसंहतिः ।
... ... ॥ १६९

संभृताः क्ष्माभृतां लक्ष्मीरावाल्यात् कन्यका इव ।
यथाकालमुपायैर्यो निरपायैरुपायत ॥ १७०

शब्दशास्त्रेऽप्यधीती यो विना द्विर्व्वचनं गुरोः ।
... ... ॥ १७१

यस्योपमानं सञ्जातन्न किञ्चिद् गुणविस्तरैः ।
बुद्ध्वा बौद्धं मतं मेनेऽन्यतीर्थैरपि नान्यथा ॥ १७२

कालदोषाम्बुधौ मग्ना दुर्गे गम्भीरभीषणे ।
.. .. ॥ १७३

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शुभं शुभंयुना यूना मनुवर्त्मानुवर्त्तिना ।
रसायनं विना भावि येन वर्षीयसाजरम् ॥ १७४

विष्वग्विकीर्ण्णैय्युं गपद् यस्य तेजोभिरुज्ज्वलैः ।
... ... ॥ १७५

राज्ञां कृत्यमिति ज्ञात्वा यस्य दुर्ग्गसमाश्रयः ।
न दानाभयादब्धिमधिशेते रिपुर्म्मधोः ॥ १७६

अपि कामादयो दोषाः स्थाने येन नियोजिताः ।
गु .. .. ॥ १७७

मनीषिभिर्म्मनोहृत्य पिवद्भिश्चरितामृतम् ।
अतिपानादिवोद्गीर्णं यस्य काव्यैर्न्निजैः सह ॥ १७८

दोषान्धकारबहुलञ्जगज्जातं यथा यथा ।
यस्य ... ... ॥ १७९

धर्म्मेण संस्तुतानां यो निषिद्धयजगतामपि ।
विनाशहेतुन्नातस्थे क्षणभङ्गप्रसङ्गिताम् ॥ १८०

अनेकक्रतुरप्युच्चैः पदो गोपतिरप्यगात् ।
अक्रोधनस्य ... ... ॥ १८१

भृगुमात्रमपि प्राप्य वह्नेः प्रतिहतं पुरा ।
तेजस्त्वधाक्षीद् यस्यापि महान्तं वाहिनीपतिम् ॥ १८२

वदन्यः स्वश्रियश्चक्रे सुहृत्साधारणीं हरिम् ।
वक्षोनिक्षिप्तलक्ष्मी ... ... ॥ १८३

तर्षो हर्षेण संप्राप्य व्यनीयत वनीपकैः ।
यं महान्तं हृदमिव प्रसन्नं स्फुटपुष्करम् ॥ १८४

असूर्य्यम्पश्यमसुहृत्स्त्रीवक्त्रकुमुदाकरम् ।
उच्चैः सङ्कोचयामास ... ... ॥ १८५

पतच्छिलीमुखच्छायच्छलन्नद्विड्वदनाम्बुजे ।
रराज राजहंसो यश्चरन् रणमहाह्रदे ॥ १८६

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सम्मुखीनो रणमुखे यस्य नासीदसीदनः।
प्रेङ्खत्स्वखड्गसंक्रान्तं प्र ... ... ॥ १८७

धनुर्दर्शनमात्रेण तीर्थध्वङ्क्षा द्विषो द्रुताः।
कामं पुरो न यस्याग्रौ भुजङ्गारिरपि स्थितः ॥ १८८

सालकाननरम्यां यः स्फुटपुष्पशिलीमुखाम्।
द्रुतेभ्यः पटवीं द्विड्भ्यो योद्धृदृश्यो ... ॥ १८९

प्रोल्लसत्कीचकशता कङ्कादिभिरुपाश्रिता।
शून्याप्यरिपुरी येन विराटनगरी कृता ॥ १९०

केवलं राजनागानां वीर्य्यं मन्त्र इवाहरत्।
यो नाद्यूनतया प्राणान् क्षिपन् तार्क्ष्य इव ... ॥ १९१

दृष्ट्वा यस्याध्वरं शक्र्यशोविभ्रंशशङ्कया।
धूमस्पर्शच्छलान् नूनमुदश्रुनयना शची ॥ १९२

रुद्धान्यतेजसो यस्य पादच्छायामशिश्रियन्।
मेरोरिवेलापतयः सितच्छात्रत्यजोऽनिशम् ॥ १९३

सृष्टौ चन्द्रार्कयोर्धातानादरादिव भिन्नयोः।
यमेकं तपनाह्लादसमर्थमसमं व्यधात् ॥ १९४

उपान्तसेवां वाञ्छन्त्यो यत्पादन्तीव्रतेजसम्।
मौलिरत्नप्रभाम्भोभिरसिञ्चन् भूपपंक्तयः ॥ १९५

नवं प्रियमहो लोके यद्विधाय धनुस् स्मरः।
उन्ममाथाङ्गनाचित्तं यत्कान्त्यानुपमानया ॥ १९६

स्फुटाष्टदिक् प्रान्तदले हेमशैलोरुकर्णिके।
यशो गन्धायते यस्य भुवनैकसरोरुहे ॥ १९७

उद्वान्तरागाः स्फुरिता यस्याङ्घ्रिनखरश्मयः।
अस्पर्द्धन्त नतोर्व्वीन्द्रमौलीरत्नमरीचिभिः ॥ १९८

अन्वरुद्धयत यस्याज्ञां फलप्रसवसम्पदे।
आजन्मबन्ध्यश्चूतोपि वशिष्ठस्य दिलीपवत् ॥ १९९

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सहस्रमुखसंकीर्त्यं गम्भीरं गुणविस्तरम् ।
यस्य भाष्यमिव प्राप्य व्याख्याखिन्नापि धीमताम् ॥ २००

श्रीमत्सिद्धेश्वरं लिङ्गं सिद्धशिवपुरे गिरौ ।
वर्द्धयामास यो भोगैरपूर्व्वैः शिविकादिभिः ॥ २०१

तत्रापि लिङ्गं शर्व्वस्य शर्व्वाणीप्रतिमे शुभे ।
यः सम्यक् स्थापयामास पितृणां धर्म्मवृद्धये ॥ २०२

यदुपक्रममासेव श्रीभद्रेश्वरशूलिनः ।
भोगोन्यत्रापि देवान् यः पूजाभिरुदमीमिलत् ॥२०३

विवृद्धिं धर्म्मसिन्धूनां श्रीन्द्रवर्म्मादिभूभृताम् ।
स्वमण्डलस्य च समं यश्चक्रे नृपचन्द्रमाः ॥ २०४

यशोधरतटाकस्य दक्षिणेनापि दक्षिणः ।
यः शौरिगौरीशनिमाः शम्भोर्लिङ्गमतिष्ठिपत् ॥ २०५

स सोमवंशाम्बरभास्करश् श्रीं-
राजेन्द्रवर्म्मा तदिदं नृपेन्द्रः ।
स्वर्गापवर्गाधिगमस्य लिङ्गं
लिङ्गं प्रतिष्ठापितवान् स्मरारेः ॥ २०६

संप्राप्तयोः प्राप्तयशास् स्वपित्रो-
र्भुवः पतिस् सोऽपि भवोद्भवेन ।
संस्थानतां स्थापितवान् स्थितिज्ञो
निमे इमे द्वे शिवयोश् शिवाय ॥ २०७

महाभुजस् सोऽपि चतुर्भुजस्य
निमामिमामम्बुजजन्मनश्च ।
अतिष्ठिपन्निष्ठितराजकृत्यो
लिङ्गान्यथाष्टावपि चाष्टमूर्त्तेः ॥ २०८

रत्नोल्लसद्भोगसहस्रदीप्तं
स चाप्यहीनं द्रविणस्य राशिम् ।
अशेषमप्येष्वदितेव शेषम्
देवेषु देवेन्द्रसमानवीर्य्यः ॥ २०९

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स कल्पयामास महेन्द्रकल्पस्
सदा सदाचारविधिं विधेयम् ।
शैवश्रुतिस्मृत्युदितां सपर्य्यां
पर्य्यायमासामिह देवतानाम् ॥ २१०

स चापि वाचस्पतिधीस् सुधीर-
न्धर्म्मानुगं धर्म्मभृतां पुरोगः ।
तान् भाविनो भावितराजधर्म्मा-
निदं वचोऽवोचत कम्बुजेन्द्रान् ॥ २११

रक्ष्यस्य संरक्षणं ... ...यत्
स क्षत्रधर्म्मो विदितो यदा वः ।
पुण्यन्तदेतत् परिरक्षतेति
विज्ञापना साधयतीव सिद्धम् ॥ २१२

धर्म्मो युगेऽस्मिन् स्थिरमेकपात् स
कथं समस्थास्यत सुस्थितोऽयं ।
भवादृशां शास्त्रदृशां स नो चेन्
महाभुजस्तम्भमुपाश्रयिष्यत् ॥ २१३

धर्म्मापदस् साधु ... ... कापि
लज्जेत कर्त्ता किमुत स्वयञ्च ।
रक्षाधिकारी नृपतिर्व्विशेषाद्
इति प्रतीतं भवतामिदन्तत् ॥ २१४

सन्तो यशोधर्म्मधना न बाह्यं
धनं धनायेयुरिहात्मनोऽपि ।
प्रागेव देवादिधनं सतां वो
विनिश्चयो यं ननु बद्धमूलः ॥ २१५

तथापि भूय ... ... यामि युष्मां-
स्तदक्षतं रक्षत पुण्यमेतत् ।
मा हार्ष्ट केवस्वमिति प्रकाशं
न धर्म्महेतोः पुनरुक्तदोषः ॥ २१६

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अभ्यर्थितोऽसूनपि संप्रयच्छेत्
महान्महिम्ना किमुत स्वकृत्यम् ।
अतश्च विश्रम्भबलप्रगल्भा
वाक्य प्रार्थनाभङ्गभयोज्झितैषा ॥ २१७

शाकाब्दे गण्यमाने कृतनगवसुभिर्माघमासस्य पुण्ये
शुक्लस्यैकादशाहे निमिषमपि भवे याति वर्षार्द्धमिन्दौ ।
अर्च्चाभिश् शौरिगौरीगिरिशकजभुवां सार्द्धमर्द्धेन्दुमौलेश्
श्रीराजेन्द्रेश्वराख्यं स्थितिमकृत परां लिङ्गमत्रेदमाभिः ॥ २१८

E RUP STELE INSCRIPTION OF RAJENDRA-VARMAN

TEXT.

ऋग्भिर्व्वह्निशिखाकलापविसरव्यक्ताभिरेन्द्रीन्दिशं
प्रोद्यद्वायुसमीरितेन यजुषा यो दीपयन्दक्षिणाम् ।
साम्ना चन्द्रमरीचिरश्मिनिकरप्रद्योतितेनापरा-
क्कौवेरीञ्च विभाति तैस् समुदितैस्तस्मै नमश् शम्भवे ॥ १

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Text

ओङ्कारादतनुस्तनोति जगतामेकोऽपि जन्मस्थिति-
व्यस्ति[1]र्व्यक्तसमस्तशक्तिनिलयो यो योगियोगात्मकः ।
भूयो नीरजजन्मकञ्जनयनश्रीकण्ठमूर्त्तिर्व्वशी
शब्दान्तस्थितये शिवाय विभवे शान्ताय तस्मै नमः ॥ २

ब्राह्मीमिन्दौ सवित्रीं सवितरि विततां वैष्णवीं पावनीं यद्
रौद्रीं संहारहेतुं हुतभुजि च कलामर्प्पयत् त्रिप्रकाराम् ।
दृष्ट्वन्हक्शक्तिदृग्भिस्त्रिषु रचितवपुस् सूक्ष्ममप्येषु तस्मै
तत्त्वज्ञानां परस्मै परिहृतरजसे ब्रह्मणे स्तान् नमो वः ॥ ३

पारे सत्त्वरजस्तमस्कमपि यो नित्यन्निविष्टः पदे
त्रैगुण्येन चतुर्व्विधेन विविधाभिव्यक्तिराविर्भवन् ।
विश्वाकारधरो निरस्तसकलाकारोऽपि देदीप्यते
वन्दन्तां भगवन्तमादिपुरुषन्तं वासुदेवं विभुम् ॥ ४

षड्गर्भप्रभवाय बुद्धिजननीं विद्यां विनिर्म्माय या
गर्भे सप्तमगर्भकर्षणकरी हंसस्य सूतेऽष्टमे ।
मूर्त्ता कंसवधोद्धुरं विदधती नादन् नभस्थोर्द्ध्वगा
साद्या शक्तिरकृत्रिमा भगवतो नारायनी नम्यताम् ॥ ५

आसीदासिन्धुसीमस्फुरितसितयशोराशिसञ्चाररुद्
राज्यश्रीमण्डितानिन्दितपुरविकसन्मातृवंशाधिपत्यः ।
सोमाकौण्डिन्यवंश्यो दधदनतनृपद्वादशादित्यदीप्तिश्
श्रीवालादित्यभूपो वलयमिव भुवो मण्डलं लीलया यः ॥ ६

यां विश्वरुपभट्टो यो लेभे दक्षगिनीसुताम् ।
पत्नीं सरस्वतीं विप्रो वसिष्ठोऽरुन्धतीमिव ॥ ७

ब्रह्मक्षत्रिययोर्व्वंशे पारंपर्य्योदिते तयोः ।
जाया द्विवेदभट्टस्य जाता वेदवतीति या ॥ ८

यस्याः पुण्यगुणस्य मातृजननीभ्रातुस्तनूजो जिता
रातेश् श्रीनृपतीन्द्रवर्म्मनृपतेश् शौर्य्येण शौरेरिव ।
शृङ्गे श्रीजयवर्म्मणः कृतवतो माहेन्द्रशैले पुरीं ।
मातुर्म्मातुलमातुलो तुलकलश् श्रीपुष्कराक्षो नृपः ॥ ९

1. Read व्यस्ति । Coedes suggests व्यष्टि ।

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स्वर्गद्वारे पुरे या पुरि पुरि च पुरा स्थापितं भूमिभर्त्रा
श्रीवालादित्यनाम्ना निजकुलतिलकेनेश्वरं लिङ्गमिद्धम् ।
भर्त्रा तेनैव वेदद्वितयमयदृशा पूजयित्वा समस्तै-
र्भोगैस् स्वर्गप्रतिष्ठामलभत विलसत्कीर्त्तिसन्दीपिताशा ॥१०

या तत्कुलीनावनिपालवंश-
परंपरायामुदिता महत्याम् ।
महेन्द्रदेवीति महीव गुर्व्वी
देवीसुरस्त्रीव दिवोऽवतीर्णा ॥११

महीपतेर्व्वेदवतीपितुर्य्यः
कलां कुलीनस् सकलान्दधानः ।
राजन्यवंशाब्धिनिशाकरश् श्री-
महेन्द्रवर्म्मा महनीयकीर्त्तिः ॥ १२

तेनोर्व्वीभृद्वराङ्के विदलिततमसा पादविन्यासलीला-
मातन्वानेन तस्यान्नरपतिवनितामूर्द्धयूनाङ्घ्रि धूल्याम् ।
देव्यां वैवस्वताख्यो मनुरिव रविणा राजधर्म्मानुरक्तो
यश् श्रीराजेन्द्रवर्म्मेत्यजनि दुहितरि त्वष्टुरुर्व्वीपतीन्द्रः ॥ १३

प्राग्वेदाभ्यसनन्द्विजेन जनितं श्रीविश्वरूपेण यत्
तप्तं यत् त्रिविधन्तपस् सह तया पत्न्या द्विवेदेन यत् ।
भूभृद्भिश्च तदन्वये समुदितैर्य्यत्तेन तेनांशुमद्-
वंश्यानां हरिरादिदेव इव यो वङ्शे तदीयेऽभवत् ॥ १४

सञ्जातो विजयी निजेन जयिना तेजःप्रकर्षेण यो
नीचीभावितवानशेषमपि सन्तेजस्विवृन्दारकम् ।
केनापि प्रतिपादिताखिलमहि[1]साम्राज्यसंपद्गुणान्
अर्कादीनसहिष्ट भूरिमहसामुच्चाश्रयानाश्रयान् ॥ १५

मातुः क्षत्रियवंशदुग्धजलधेरुल्लेखोदयायाश् श्रियश्
श्रीभर्त्तुः पुरुषोत्तमस्य च पितुर्भास्वत्कुले भास्वतः ।
कान्त्या काम इवाधिकोऽपि निरवद्याङ्गो निरुद्धस् सुतो
यो गर्भेश्वरशब्दमर्थ्यमभृतानीतं गुणैरीश्वरैः ॥ १६

1. The metre requires **मही** ।

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सोमाख्यात् सर्गसारात् भवपुररुचिरालिङ्गमाह्लादनत्वं
बालादित्यात् प्रभुत्वन्त्रिभुवनकमलोन्मीलनायाददानः।
वह्नेर्दीप्तिं पितुस् स्वान्महति भवपुरे पीश्वरादीश्वरत्व-
न्देवीयुक्तात् कुमारो दिशि दिशि विदितस् सर्व्वतेजोमयो यः ॥ १७

दुर्गाभियोगाद्विफलीकृतारि-
कांक्षं यशोदाभ्युदयाय दक्षम्।
महेन्द्रतो लब्धमहाभिषेकं
रराज शौरेरिव यस्य बाल्यम् ॥ १८

सत्वं गुण[1]कर्म्मदधानमिद्धं
सामान्यमन्येषु विशेषमिच्छन्।
व्यधत्त धाता समवायवृत्त्या
यस्याखिलं लक्षणमग्र्यमङ्के ॥ १९

कामस् स्वकान्तिदिनकृत्किरणैर्विकीर्णैः
पीतान्यकान्तिजयशोलवपल्वलाम्भाः।
यत्कान्तिसागरमपारमुपेत्य मग्नो
मन्ये करोति मकरन्निजवाहनं यत् ॥ २०

व्याख्यामयीमुपगमय्य हतान्धकारां
राकामिनः पटिमदीप्तयनुसंप्रवेशात्।
विद्येन्दुमण्डलमुदीर्णरसामृताढ्यं
सर्व्वानपाययत यो विबुधान्सशङ्कः ॥ २१

यस्यास्त्रशिक्षाश्चरतः प्रशंसा
लोकेऽकरोत्कर्णमनःप्रसादम्।
कर्णप्रणीता महती तु निन्दा-
नुश्रूयतेऽद्यापि धनञ्जयस्य ॥ २२

दण्डन्त्रिखण्डं पृथुलं सलीलं
लुलाव लोहं कदलीदलाभम्।
सकृत्कृपाणं लघुपातयन् यः
किमुच्यते माङ्क्समयेऽरिदेहे ॥ २३

1. Read गुणं।

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नीलोत्पलस्यापि दलेऽयसीव
नासिश्छिदाशक्तिमगात् परेषाम् ।
यस्यैव मन्त्रौषधिवीर्य्ययोगाद्
वज्रोपमायां किमुतांशयष्टौ ॥ २४

धनुर्धनुर्व्वेदविदां वरोऽपि
विधूय मौर्व्वीरवपूरिताशः ।
प्रयोगतो भिज्वलितं[2] विपश्चिद्
यश्चापशब्दन्न चकार कञ्चित् ॥ २५

यस्याकलङ्कास् सकलाः कलाली-
रलङ्करिष्णोः किल बालभावे ।
चन्द्रस्तुलार्थीव तुलामलब्ध्वा-
धुनापि वृद्धौ पुनरेति बाल्यम् ॥ २६

मूर्द्धाभिषिक्तस् सुकुमारभावो
दृप्तद्विषत्तारकदारिशक्तिः ।
निनाय कीर्णान्दिशि कम्बुसेनां
यो देवसेनामिव कार्त्तिकेयः ॥ २७

सदानवारीकृत[3]दिक्प्रयातो
नागेन्द्रभीमो भगवानिवेशः ।
ब्राह्मैर्व्विधानैः[3] परिरक्षितो यो
भस्मीचकारारिपुराणि रोषात् ॥ २८

शरान्तरीकृत्य शरीरयष्टी-
रुत्कृत्य कृत्स्नानि शिरांस्यरीणाम् ।
खड्गी गदाभृत् करीकुम्भपेषी
प्रादुश्चकारात्ममानुषं यः ॥ २९

जित्वैकवीरो दिशमिन्द्रगुप्तां
यो दक्षिणान्देहभृतान्दिदीपे ।
प्राचेतसीञ्चेतसि सोत्तराञ्च
न राजसूयाय तु जिष्णुरेकाम् ॥ ३०

1. Read किमुतांस ।
2. Read स्खलितं ।
3. Reading doubtful.

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Text

प्रत्यन्तपृथ्वीं सकलां विजित्य
बालोऽपि यूनो नृपतीन् प्रताप्य ।
प्रतीतया कम्बुपुरीं यशस्वी
संयोजयामास जयश्रिया यः ॥३१

रणाङ्गणेवाद्यस्य जयामृतेन
जातं यशः कोस्तुभरत्नमाद्रेम् ।
त्रैलोक्यमाह्लादयति त्रिधैकं
मूर्त्तं मुरारेर्हृदयं मुदेव ॥ ३२

कलाभिराह्लादयितुं समस्त-
लोकं विवृद्धाभिरनुक्रमेण ।
विमुक्तबाल्योऽपि शशीव साक्षात्
कलाक्षयं यो न बभार भूयः ॥ ३३

अवस्थितिं शैशवजां विलुप्य
राजश्रिया सङ्गमकांक्षयेव ।
स्थेयोऽत्र तिष्ठेति कृताज्ञया यो
नीतो नवं यौवनमादरिण्या ॥ ३४

या कान्तिरत्यन्यनरेन्द्रसर्ग-
शोभा शिशुत्वे ददृशे नु यस्य ।
तां यौवने कर्त्तुमनाः प्रकृष्टां
यत्नं विरिञ्चो नितराञ्चकार ॥ ३५

विलोक्य दिक्पालजये जयाढ्य-
जयश्रियालिङ्गितमीर्ष्ययेव ।
यमालिलिङ्गे गुरुबाहुनियुक्ता
कुलोचिता कम्बुजराज्यलक्ष्मीः ॥ ३६

याभिर्य्यतो झटिति भूमिभृतोऽन्यराष्ट्रे
सत्रं सिरे समररङ्गगता गृहीतः ।
राज्यश्रियं षडरिमूर्त्तिभिरेव ताभि-
र्य्यस्तामधारयदतत्पुरुषप्रयोगात् ॥ ३७

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यस्याङ्गलग्नं विहितेऽभिषेके
तीर्थाम्बु यावन्न जगाम शोषम् ।
तेजो ज्वलत्तावदशोषयत् द्विड्-
बधूजनानामघरे मधूनि ॥ ३८

जातं वराङ्गाभरणं भवस्य
नवेन्दुमुद्वीक्ष्य नवार्कबिम्बम् ।
चूड़ामणीभूय नु यस्य सेर्ष्यं
भासा शिरोऽरञ्जयदीश्वरस्य ॥ ३९

ध्रुवन्धराभारधरस्य यस्या-
हीन्द्रो मणीन् भोगसहस्रदीप्तान् ।
आहृत्य हर्षादिव वीतभारो
भूषासु हैमीषु ववन्ध सर्व्वान् ॥ ४०

क्षीणान्दिदृक्षाक्षुभिता यदीयं
प्रसत्यकृत्ते सति कान्तिचन्द्रम् ।
निमेषचन्द्रद्विषि चक्रिचक्र-
क्रुधेव रक्ता ददृशुर्दशोऽङ्शम् ॥ ४१

राज्यस्थितौ त्रिभुवनाभ्युदयाय यस्य
या काश्यपी रतिरभूददितिप्रभूता ।
मन्वन्तरे सुरपतेरिव गोप्तुरस्मिन्
पूर्व्वेन्द्रसंपदि न सा कृतसन्निधाना ॥ ४२

सिंहासनस्थमवलोक्य महीभृतं यं
हृष्टा मही सुमहती श्रियमानिनाय ।
सिंहासने स्थितवती स्वयमेव रामात्
सीतां श्रियन्त्वपजहार महीभृतोऽपि ॥ ४३

विस्तीर्णरत्नरुचिरञ्जितहेमदण्डं
यस्यैकमेव शुशुभे सितमातपत्रम् ।
मेरोरिवोपरिगतं सकलेन्दुबिम्बं
सद्भक्तिवारिषु तु तत्प्रतिबिम्बमन्यत् ॥ ४४

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निर्व्विक्रियायां प्रकृतौ कृतायां-
मप्येष यस्याविरभूद्विकारः ।
हैमीव यद्भन्नमयीय चासी-
द्रैमौलिरत्नैर्नतभूभुजां भूः ॥४५

क्षोणीभृतान्दीप्तवती वराङ्गै-
र्व्याह्लादनी वाग्दहनी च यस्य ।
तेजोमयी सूर्य्यशशाङ्कवह्नि-
सङ्घाततुल्याकृतलोकयात्राम् ॥ ४६

माद्यन्ति यैरन्यमहीभृतस्तैश्
शशाम यो राज्यसुखोपभोगः ।
प्रावृट्प्रवृद्धैर्जलदाम्बुवर्षैः
सिन्धोर्व्विपर्य्येति पयो हि नाब्धेः ॥४७

राजन्वतोत्यन्यनृपोऽन्वशात् प्राङ्
निपातनाल्लक्षणमन्तरेण ।
यो लक्षणैस् संस्कृतवर्णवर्द्धि-
पदैस्तु साधुत्वधरान्धरित्राम् ॥४८

कुलक्रमैस् स्वैरपि राजविद्यान्
दीप्तामतोतैर्भु वि भाविभिश्च ।
योऽदीपयत् प्राप्य विशेषता स्यन्
तमांसि मध्याह्न हवार्क्कभासम्॥ ४९

न भूभृतोऽभूत् परिणीय कन्याम्
एकान्नु नाके परमेश्वरः प्राक् ।
भूत्वा तु भूयो भुवि योऽधिकश्रीः
कन्याशतं भूरधिकेति नाकात् ॥५०

भ्रान्तावरुग्मृदुकाम्मुं कमेत्य रामं
राज्यादपेतमरिणापहृता पुरा श्रीः ।
यज्ञानकी किल दृढ़ाक्षतकाम्मुं कन्तु
राज्यस्थिरस्थितिमशक्यत नापहर्त्तुम् ॥ ५१

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न्यक्कर्तुमिच्छन्निखिलानिवान्यान्
यूनो नव[1]यौवनमादधानः ।
दत्त्वा मदं यः प्रमदामनस्सु
शान्तिं स्वकीये मनसि व्यतारीत् ॥५२

यथा यथावर्द्धत यौवनश्रीः
कालेन्दुना यस्य विवृद्धिभाजा ।
समुद्रवेलेव तथा तथोच्चै-
रुद्यौतिदृष्टक्षुणरत्नभृद्धम् ॥ ५३

महेन्द्रसंघट्टपरिवृंहितश्री-
रापूर्य्यमाना विबुधैरनेकैः ।
धर्म्म्या सुधर्म्मेव दिवोऽवतीर्णा
बभौ सभा यस्य भुवि प्रगल्भा ॥ ५४

धर्म्मानुकूलौ कविरर्थकामौ
धर्म्मञ्च कामार्थकृतार्थयोगम् ।
त्रिवर्गमेकान्तमिवैकवर्गं
यो सेवतोदारफलानुबन्धम् ॥ ५५

त्रैकाल्यविज्ञानवतोऽपि यस्य
साक्षादिवेशस्य नरेन्द्रमूर्त्तेः ।
नेत्रीकृतस्तत्त्वविचारदक्षः
पूषेव दिक्षु प्रचचार चारः ॥ ५६

इतस्ततस् स्वाश्रयतस् समन्ता-
दागुर्गुणा यं स्वयमन्यधीयाः ।
गाम्भीर्य्यरत्नाकरमेकपात्रं
सत्वाभिपूर्णैन्निखिला इवापः ॥ ५७

1. Metre requires नवं ।

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यश्चार[1]वाचोपमयानुमाना-
र्थापत्तिसंविद्भिरभावयुग्भिः ।
कार्य्योण्यकार्षीत् सदसच्च सर्व्वं
षड्भिः प्रमाणैरधिगम्य गम्यम् ॥ ५८

स्वच्छाम्बुवापीकवरीविलासा
विकासिपद्मोत्पलपुञ्जनेत्रा ।
मूर्त्तेव पूर्णेन्दुमुखी दिशश् श्री-
र्य्यं सेवमाना शरदाससाद ॥५९

धर्म्मान्दधानो विबुधार्थसिद्धि-
न्निष्टकामविध्वंसनविद्ययाढ्यः ।
रुद्राद्रिजासङ्गमवद्यदीप्यो-
ह्योगो जजृम्भे विजयाभिजुष्टः ॥ ६०

पद्मोदये दत्तगुणोऽपि युक्त्या
पूर्वेव दोषावसरन्निरस्य ।
यन्तेन्द्रियाश्वस्य भुवो विभूत्यं
संमन्त्रणं मन्त्रिभिरग्रहीद्यः ॥ ६१

चत्वारोपि महागभीरगतयोऽप्याशास्वपि स्थास्नवो
भूभृद्भङ्गकृतोऽपि वर्द्धिततमैस् स्वैर्व्वाहिनीविस्तरैः ।
श्रीजन्मावनयोऽपि कर्त्तुमपि गां रत्नैरलं पूरितान्
नोपायैर्जलराशयोऽतिपटुभिर्य्यस्योपमेया जड़ाः ॥ ६२

जम्भोधरध्वानगभीरया यद्-
वाण्या ककुब्भ्यस्त्वरितास् समन्तात् ।
समाययुर्नद्य इव ध्वजिन्यो
द्राक् प्रावृषा वेदितयात्रयाप्तैः[2] ॥ ६३

1. यश्चास would give better meaning. It obviously refers to the six *pramā* of the Mimāṁsakas.
2. Meaning doubtful.

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व्यतीतवत्यां शरदि क्रमेण
दिश्चक्रवालाततवाप्पलक्ष्या ।
हेमन्तलक्ष्मीरभिषेक्तुमाशाद्
यं योग्यमाथर्व्वणिकीव सिद्धिः ॥ ६४

सुवर्णवर्ण्णस् सुरवो वितीर्ण्णं
पुरोधसा हव्यमुपाददानः ।
प्रदक्षिणावर्त्तशिखश् शिखीव[1]
दिदेश यस्मै जयशब्दमुच्चैः ॥६५

आमृत्याधारया यश् श्रियमनुपगतक्षीणभावां विवृद्धां
प्रापत् कृत्स्नार्क्कबिम्बादिव कलशशतात् काञ्चनौघात् पतन्त्या ।
पुष्ये पुष्येऽभिषिक्तो विधुरुपगतवान् वृद्धिमेकार्क्कबिम्बाद्
एव क्षीणस्त्वभाग्यप्रविरहितमहो भव्य एवास्ति भाग्यम् ॥ ६६

स्वभावतः प्रागपि कान्तिमग्र्यां
यस्य व्यतानीदपभूषमङ्गम् ।
संवर्द्धसर्व्वाभरणन्तु भूयः
कामप्यभिख्यामपुषत् प्रकामम् ॥ ६७

सत्योपमा नूनमनात्तशक्ति-
र्य्यस्याङ्गकान्तेर्भवितुं बभूव ।
मिथ्योपमादर्शतलं प्रविष्टा
कन्दर्प्पकान्तिः प्रतिबिम्बलेशा ॥ ६८

निश्शेषभूमण्डललङ्घनाय
यो विष्णुवद्दीक्षितविक्रमोऽपि ।
नाक्रान्तवानुल्लिखितं पृथिव्या-
माचारचारुः परिघं प्रायास्यन् ॥ ६९

कक्ष्याभिरश्वैरिव सप्तभिर्य्यो
निर्य्याय यात्रानिलयोदयाद्रेः ।
भास्वान् नवीनोदितवान् बभासे
भीतिन्नयन् वैरितमांसि दिक्षु ॥ ७०

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द्विजधिराजामलमण्डलेन
स्फुटाभिराशीर्भिरुदीरिताभिः ।
ज्योत्स्नाभिरिद्धाभिरिवाभियाना-
रम्भे जजम्भे कुमुदाकरो यः ॥ ७१

संघातमेकत्र दिदृक्षुणेव
पुञ्जीकृतैर्दैवबलेन सैन्यैः ।
अनुप्रयातो गजवाजिवृन्द-
सान्द्रैः प्रतस्थेऽरिजिगीषया यः ॥७२

याने पृथोर्न्नाम्नपदं श्रियेऽहन्
द्रुतेति भूर्य्यस्य मुदेव याने ।
भूत्वा रजोऽसंख्यपदातिमर्द्दा-
च्छ्रीसंपदेर्विष्णुपदं प्रपेदे ॥ ७३

व्यूढे पि तुल्यं परकीयसैन्ये
यस्यैव सेना ददृशे ससारा ।
उपाधिनद्धे स्फटिके पि गाढ़-
रागेऽस्ति दीप्तिर्न्न हि पाद्मरागी ॥ ७४

मन्द्रध्वनौ गर्ज्जति यस्य चापे
मुक्तेषुवृष्टावभवज्जिगीषोः ।
आरादिवारादपि रत्नसूर्भू-
र्व्यिदूरभूरेव तु मेघभारे ॥ ७५

क्षात्रीं भुजाज्जातिमजस्य जातां
यस् साधयामास परैर्न्निषिद्धाम् ।
दृष्टश्रुतानन्यजबाहुवीर्य्याद्
युद्धेऽन्यथैवानुपपद्यमानात् ॥ ७६

शौर्य्योन्नतिर्य्यस्य हताहितासृग्-
बालप्रवालोद्गमलाञ्छिताङ्गौ ।
पुपोष पुष्टा कुसुमास्त्रशक्तिं
वसन्तसंप्राप्तिरिवास्त्रशिक्षाम् ॥ ७७

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सिन्दूरदिग्धादरिदन्तिकुम्भात्
सन्ध्यापिशङ्गाद्गगणादिवाजौ ।
तेजस्विनो यस्य करासिभिन्नात्
पपात मुक्ताफलतारकाली ॥ ७८

कीलाललाक्षारुणिता विकीर्ण-
वाणावतंसा द्रुतभौक्तिकस्रक् ।
यं प्राप्तवत्याः प्रहरन्तमाशु
रेजे रणोर्व्वी पटधीव लक्ष्याः[1] ॥ ७९

प्रोतां प्रवीरारिशरीरयष्टिम्
अन्दोलयित्वा दिशि नर्त्तयन्ती ।
शक्तिर्य्यदीया हृततारकाङ्की
गौहीव दृष्टा नु सुरैस् सरागम् ॥ ८०

भिन्नारिरक्तैररुणा विरेजे
भुजोज्ज्वला यस्य रणेऽसिधारा ।
कीर्त्तेः प्रकीर्णेव शिखा समस्त-
द्वीपैकदीपीभवितुज्वलन्त्याः ॥ ८१

गदाभिषिष्टारिकरीन्द्रदन्त-
क्षोदं बलक्षं क्षुभितं समीके ।
केशेषु लक्ष्म्यास् सुरतक्षमाया
यः केटकी[2]केसरवद् वितेने ॥ ८२

तीव्रार्जुनास्त्रहतभीष्मविपक्षयुद्धो
योद्धा युधिष्ठिर इवार्क्कजदीप्तिरोधी ।
योऽजातशत्रुरिति भीमगदावरुग्न-
दुर्य्योधनोरुविनिपातरणावसानः ॥ ८३

1. Read लक्ष्म्याः ।

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Text

प्रत्यस्रपातपतलै[1]रसिसंप्रयुक्ता-
न्यास्राण्य[2]भेद्यतनुरप्यखिलानि रोद्धा[3] ।
खड्गांस्तु सद्व्यजनवद्भ्रमितान्मरुद्भि-
रुन्मच्छिदोऽसहत यो रणरङ्गतप्तः ॥ ८४

कृपाणपाणिः कृपणे कृपालुः
कृपां व्यधाद्यो जितवैरिवीरः ।
गङ्गाम्बुलीने तु न धार्त्तराष्ट्रे
चक्रुः कृपां व्यूहमपास्य पार्थाः ॥ ८५

गोमण्डलस्योपकृतिश्चिकीर्षु-
रुन्मूलयन्मूमिभृतं भुजेन ।
गोवर्द्धनं कृष्ण इवास्पदे यो
भूयस् स्वकोये कृतवानकम्प्यम् ॥ ८६

स्निग्धासिपातनकरेण यथावकाशं
येन स्थितां विदलितां स्वतनुं प्रपश्यन् ।
शङ्के निवर्त्तनभिया द्विषतोऽन्तरात्मा
प्रेतस्य संपरिवृतो भृशमप्सरोभिः ॥ ८७

अहो युवैव स्वसुरः स्थिरोऽय-
मप्येकदादान्न पराङ्गनाभ्यः ।
इतीव यस्य प्रतिकूलभावा
वक्षोऽरिलक्ष्मीरविशद्रणेषु ॥ ८८

तीक्ष्णासिधारमपि यज्जयिनञ्जयश्री-
रालिङ्ग्य वक्षसि वृहत्यकरोत्सरागम् ।
नैसर्गिकं स्वसुभगत्वमुदाहरन्ती
गौरीव दग्धमकरध्वजदेहमीशम् ॥ ८९

यमेकमौकस्[4] सकलावनिश्रिया-
मलंकृताङ्गन्नवयौवनश्रिया ।
प्रपद्य पद्मा पुरुषं पुरातनं
निनिन्द नूनं स्वरतिं पुरातनीम् ॥ ९०

1. Read पटल ।
2. Read न्यस्त्रान्य ।
3. Read रुद्धा ।
4. Read ०मोकस् ।

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विसर्ज्जिता येन रणेषु जीव-
ग्राहं गृहीता बहवोऽरिवीराः ।
वज्री बलिं विष्णुबलेन बद्ध्वा
धुनापि नोन्मुञ्चति भीरुवत्तु ॥ ९१

नयन्नयेनैव पराक्रमं यः
पराक्रमेण प्रतिहत्य हन्ता ।
द्विषां प्रतीघातजड़स्तु सिंहो
दन्तीन्द्रदन्तद्वयनिर्हितांसः ॥ ९२

द्विषो द्रुता यस्य हतावशेषा
स्त्यक्तायुधा युध्यपि राजसिंहाः ।
विदुद्रुवुर्व्वन्यकरीन्द्रभीताः
पुनर्व्वनै बालमृगायमाणाः ॥ ९३

तेजोग्निदाहात् किल यस्य केचि-
ज्जले ममज्जुर्जलधेर्व्विपक्षाः ।
के चित्त्वमुष्मादतिशीतलोऽयम्
इतीव तर्क्कादविशन्दवाग्निम् ॥ ९४

शोकानलो नेत्रजलैरजस्र-
ञ्जज्वाल यद्वैरिविलासिनीनाम् ।
वैधव्यसन्तापितमानसाना-
मविन्धनं वह्निमिवानुकुर्व्वन् ॥ ९५

हंसास् सितच्छत्ररुचो वनेभाः
पर्य्यन्तपाला धृतराजशब्दाः ।
सिंहाः पुरीं यद्वचनादरीणां
सराजलीलामिव रञ्जयन्ति ॥ ९६

धामाग्निदग्धा निधनैकसिन्धौ
मग्नारिभूमिर्व्वत संहृतेव ।
नोदेति यस्यापि महावराह-
दंष्ट्रोद्धृताद्यापि पुनर्व्विकीर्णा ॥ ९७

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दध्वान भेरीरवपूरिताशा
यस्योच्चकैर्य्या जयघोषनाये ।
तद्वानमुद्वीचिरिवानुकुर्व्वन् ।
दन्ध्वन्यते सिन्धुधवोऽधुनापि ॥९८

यशोभिरुद्यद्भिरुदात्तगीतै-
स्तिरोहितं यस्य यशोऽन्यदीयम् ।
व्रोड़ादिवाद्यापि समाहृतं सत्
क्वापि प्रयातिं स्वरितोपगीतम् ॥ ९९

कीर्त्यां सपत्न्यामपि चापलं स्वन्
निक्षिप्य लक्ष्मीरपुरर्म्हाय ।
ह्रियेव यं प्राप्य पतिं गभीर-
ङ्गाम्भीर्य्यमब्धेर्जननाज्जहार ॥ १००

लक्ष्मीश्चलत्वात् सलिलेन्द्रवत्वाद्
द्वेषन्द्विषद्भ्यो मरणं मनुष्यात् ।
उपायविद्वारयितुं प्रभुर्य्यो
न तु स्वकीर्त्तिन्दयितान्दिगन्तात् ॥ १०१

वसुन्धरां सिन्धुचतुष्टयोधो-
निष्ठ्यूयतरत्नोद्धरदुग्धधाराम् ।
यज्ञाय यश्र श्रोत्रियबालवत्सां
समां समीनामिव गामधुक्षत् ॥ १०२

श्रद्धाभक्त्योरघगिरिभिदोर्व्विष्णुपादाश्रयिण्या-
रेकान्तिन्योर्ब्बिधिजलनिधिं भिन्नयोस् संप्रयान्त्योः ।
मध्ये गङ्गारवितनययोर्दवनद्योरिवास
श्लाघ्या यस्य प्रतिदिनविवृद्धाध्वरारम्भशोभा ॥ १०३

धूमो नु मापयितुमग्निमुपात्तहव्यं
यज्ञेषु यस्य नभसा हुतिगन्धिरुद्यन् ।
सान्द्रो जगाम ककुभां विवरेषु देवा-
नावाहयन्निव दिवं सह वेदमन्त्रैः ॥ १०४

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शचीकचे हारि न पारिजात-
पुष्पं मखे यस्य सदोत्सुकेन्द्रे ।
जातञ्जितारेरमरैर्व्विमुक्तं
संयन्मखे सर्व्वमिवोपरिष्टात् ॥ १०५

प्रदक्षिणावर्त्तशिखश् शिखाभि-
र्हुतो हुताशो विततं वितानम् ।
भ्रान्तेषु पश्यत्स्वपरिभ्रमस्य
यस्यानुभावान् न शशाक दग्धुम् ॥ १०६

मीमांसको नाकितभूर्व्विभूत्या
साक्षात्कृते दिव्यसुखोपभोगे ।
योऽधीत्य यज्ञायुधिनान्द्विजानां
सत्यापयां वेदगिरश्चकार ॥ १०७

धामाब्धिहेमगिरिनागवनादि नून-
मम्भश्शिलेभकलभप्रमुखावशेषम् ।
इत्यास युक्त्यानुगता प्रतिगृह्णतां वाग्
रत्नाद्यसंख्यमिव यच्छति यत्र दिक्षु ॥ १०८

येनार्थिनां पर्व्वविवर्द्धमाना
दानप्रवृत्तिः क्रमशः प्रयुक्ता ।
उच्चैः पदारोहणलम्पटानां
रराज सौपानपरंपरेव ॥ १०९

शौर्य्यादयो यज्ञहतं श्रयन्तो
दुष्टान् प्रियानप्यवलोक्य सर्व्वे ।
शङ्के ऽनुकर्त्तुं गुणिनं गुणौघा
दुष्टं प्रियं रेजुरपास्य दर्प्पम् ॥ ११०

अपूर्व्वमध्यैष्ट कुतोऽपि योगं
यो येन निर्हंस्यु दधार राष्ट्रम् ।
डिम्बा ह्यभूवन्मधुखेटभाद्याः[1]
प्रसह्यवेदादिहराः पुरापि ॥ १११

1. This spelling for कटभ is found in other inscriptions also ; of No. 64, V. 75.

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Text

कान्तेर्गुणानां यशसांविवृद्धि-
र्धृतेर्द्धियां यस्य च वीर्य्यकीर्त्योः ।
प्राप्तापरां कोटिमपि प्रपेदे
पुनः पुनर्नूतनतामनन्ताम् ॥ ११२

कचग्रहाल्लग्नमिवारिलक्ष्मी-
माल्यं यशो यो नु करे सुगन्धि ।
अवाकिरद्वासयितुं हतद्विड्-
वसाभिरुव्वींन्दिशि विस्रताङ्गीम्[1] ॥ ११३

प्रासादमध्यस्थितरत्नहेम-
हर्म्यंऽप्रघतेजःपरिवारगेहे ।
धर्म्यारितापच्छिदि यस्य राष्ट्रे
प्रजा निविष्टा मुमुदे दिवीव ॥ ११४

व्याप्तस्य तेजोदहनस्य काम्या
कीर्त्तिर्व्विशुद्धा कथिता समीपे ।
फलानि दातुं सकलानि शक्ता
यं सामिधेनीव निजार्थमाह ॥ ११५

त्रातुन्त्रिलोकीं कलिकालकाल्यां
सन्दर्शयन्नृत्तमुवाह सर्व्वम् ।
वार्षैध्वजन्ताण्डवपाटवं यो
निजं प्रयोगन्त्ववनेरकम्पम् ॥ ११६

स्वस्मात् पदाद्विगलितास् सति पार्थिवत्वे
त्युच्चैःपदञ्चिरमवाप्तु मिवोरुवाञ्छाः ।
यस्यारयश्चरणपङ्कजरेणवश्च
मूर्द्धोऽभ्यशेरत महीभृदधीश्वराणाम् ॥ ११७

गुणैकदेशैस् सदृशोऽपि कश्चित्
सामीप्यमाने सति यस्य कश्चित् ।
सादृश्यभित्तत्क्षणमाम वेद्य-
श्चतुर्भुजस्येव चतुर्भुजोऽपि ॥ ११८

1, Originally written as विस्रिताङ्गीम् ।

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पराङ्मुखी योपिदिवाचिरोढ़ा
सेना द्विषां साध्वसवत्यकारि ।
लक्ष्मीस्तु लग्नोरसि येन योद्धा
धृष्टा भुजिष्येव भृशं रसज्ञा ॥ ११९

तिष्ठन्त्यनेनांसि मनांसि साधो-
र्दुरात्मनामप्यतिनिष्ठुराणि ।
मलीमसानि प्रसभं प्रकृत्या
यो यांस्ययस्कान्त इवाचकर्ष ॥ १२०

नौकावली यस्य रराज याने
पूर्णा पयोधौ सितसीतसार्था ।
गङ्गाम्बुवेगेन विसारितान्त-
र्भीता समन्तादिव हंसमाला ॥ १२१

जलधिललितवक्त्रान्तज्जलोन्नुन्नरत्न-
प्रकररचितचञ्चद्वीचिकाश्चीकलापाम् ।
पृथुलगिरिनितम्बान्निर्मलच्छत्रवक्त्रां
स्त्रियमिव रमयां यः क्ष्माञ्चकारानुरक्ताम् ॥ १२२

भुवनत्रितयाकीर्णां यस्य कीर्त्तिम ... स्तवः ।
कृशोऽपि तपसा गङ्गां भगीरथ इवावहत् ॥ १२३

पूर्णे वर्णसमूहेन पदे योऽयोजयत् क्रियाः ।
लोपागमविकारज्ञोऽप्यलोपागमविक्रियाः ॥ १२४

यस्य स्तम्भादिवद्गम्यः ... ... ।
अभावगम्योऽत्यन्तासन्दोषस्तु शशशृङ्गवत् ॥ १२५

पुरुषप्रद्वणं स्थानौ[1] मिथ्याज्ञानं परेष्वपि ।
यस्मिन् परमगम्भीरं सम्यक्ज्ञानमजायत ॥ १२६

श्रीयशोजन्मभूमित्वन् नयन्नयपराक्रमौ ।
भूर्भुवस्स्वश्श्रियमिवाभृत तद्राजियो ... ॥ १२७

1. Read स्थाणौ ।

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Text

... ... [ब]लवान् वीरो रूपवान्धीधनश्च यः
पञ्चानां पाण्डुसूनूनामेकादेश इवाभवत् ॥ १२८

साक्षात्कृते शिवे शान्तं कृतार्थं गोपरिग्रहे।
यो दानवारिसंसक्तं करं मन इवाकरोत् ॥ १२९

पुनः पुनरिवारिप्सुरश्वमेधक्रतुक्रि[याम्]।
... ति योऽद्यापि दिक्ष्वहार्य्यं यशोह[य]म् ॥ १३०

नीत्या जनितमज्ञातन्द्विट्प्रारम्भं फलोन्मुखम्।
कुन्त्येव कर्णं सोदर्य्यो यस्यारम्भोऽर्जुनोऽवधीत् ॥ १३१

मनस्थे पश्यतां यस्मिन्सर्व्वकान्तातिशायिनि।
मनोजत्वमनङ्गस्य निवृत्त ... ... ॥ १३२

सहस्रवर्त्मनि गुणे गीते यस्य बृहद्गणैः।
स्मृतिरुद्धेतरगुणश्रुतिस् साम्नीव शाम्यति ॥ १३३

यदीयं शरमृत्स्नाभिर्य्यशः कामेन कान्तिजम्।
हृद्यं हृदि वरस्त्रीणां लग्नं लिखितमक्षरम् ॥ १३४

चतुर्दशप्रकाराभिर्य्यो विद्या [भिर्] ... ...।
धातेव मन्ववस्थाभिर्ब्बभार भुवनस्थितिम् ॥ १३५

जभिषेकाम्भसा यस्य सिक्ता कतिपयापि भूः।
सार्व्वभौमस्य सन्तापं सर्व्वभूमेरपाहरत् ॥ १३६

यस्य विन्यास एवासोद्रत्नसिंहासने पदोः।
भूभृन्मूर्द्धसु भारस्तु यत्तेय् ... ... ॥ १३७

धृतमेकसितच्छत्रं यस्य मूर्द्ध्नि व्यराजत।
मुखोपमार्थी[1]वासन्नचरं पूर्णेन्दुमण्डलम् ॥ १३८

गौरीं हरशरीरार्द्धहरां वीक्ष्येर्ष्ययेव यम्।
श्रीरालिलिङ्गे लग्नाङ्गी तादृशी स्यामितीश्वरम् ॥ १३९

प्रकृतिर्य्यस्य शुक्ल ... ... रञ्जिता।
तथाप्यतीव विदिता वर्ज्जिता वर्ण्णसंकरैः ॥ १४०

1. Metre requires a short vowel.

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पुरस्कृत्य कृती वह्निवह्नितुल्यपुरोहितौ ।
सभां वेषी विवेशाग्निस्तृतीय इव यस्तयोः ॥ १४१

यो गोतो गुरुरेकोऽपि लघुदण्डोऽन्वशात् प्रजाम् ।
चण्डदण्डधरन्धर्मराजं प्रत्यदिशन्नि[व]॥ १४२

... ... देकण्ठ्धर्मः कलिना वकलः कृतः ।
अष्टादशपदज्ञेत येनाष्टादशपादिव ॥ १४३

निशायामपि युञ्चानो विधाय विधिमाह्निकम् ।
व्यवहारे निरास्थद्यो दोषाभासमनागसः ॥ १४४

यानायानीन्द्रचापापि सेन्द्रचापेप य[ ]शरत् ।
नम्रराजशिरोरक्तरत्नांशुभिरचोदयत् ॥ १४५

दिग्जयायाभिजातो यो बलोद्धतेन धुक्षितम् ।
व्यक्तकेवलसत्वोऽपि रजसाजीजनत्तमः ॥ १४६

संहारेऽनेन तप्तास्मीतीव रोषाद्वसुन्धरा ।
श्रीसर्गाय रजीभूता याने यस्याक्कमावृणोत् ॥ १४७

तेजस्मित्वे समाने पि धूमन्धूमध्वजो ध्वजम् ।
जग्राहाजिजयैर्जृष्टन्तेजो जाज्वलितन्तु यः ॥ १४८

विवृद्धा वाहिनी यस्य प्रावृषीव शरद्यपि ।
बभञ्ज विभ्रमेणैव भूभृतो मार्ग्गरोधिनः ॥ १४९

विभिद्य शात्रवं व्यूहं योऽविशच्चक्ररक्षितम् ।
गरुद्मा[1]निव माहेन्द्रञ्जयामृतजिघृक्षया ॥ १५०

क्षत्रनक्षत्रनक्षत्रनाथान् यस्तेजसा जयन् ।
रणरङ्गाम्बरारूढो रेजे रविरिवोदितः ॥ १५१

यो धून्वन्नुद्धनिधनुर्धनुर्व्वेद इव स्वयम् ।
साक्षाद्भूतो धनुश्शिक्षासौष्ठवं समदर्शयत् ॥ १५२

धनुर्ज्याघातझङ्कारा मुक्ता येन शिलीमुखाः ।
वैरिवक्त्रारविन्देषु रक्तमंध्वपिवन्नणे ॥ १५३

1. Read गरुत्मानिव ।

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रक्तारक्तासिलता यस्य कृत्तेशु श्लिष्टा भुजैर्द्विषाम् ।
ज्वालेव सर्पसत्राग्नेः पतत्सर्पाव्यूढा बभौ ॥ १५४

यस्यासिवपुषौ दृष्टान्तकालज्ञा इवात्मनः ।
व्यगाहन्तारयो गङ्गाकालिन्दीसङ्गमाशया ॥ १५५

घणा[1]पकारिणो भूभृत्पक्षानुत्थानवेगिनः ।
योऽभांक्षीद्भुजवज्रेण जम्भारिरिव जृम्भितः ॥ १५६

सङ्कलन्यायकुशलोऽप्येकवीरो रणे रणे ।
सिंहावलोकितन्यायमन्यायमिव यो जहौ ॥ १५७

प्रेंखद्[2]खड्गेन येनाजौ वेगोत्कृत्तमरेश्शिरः ।
स्वर्गतं स्वान्तरात्मानं ऊर्द्ध्वोच्छलदिवान्वगात् ॥ १५८

तेजस्विनोऽरेरक्षेण्यो रक्षितोऽतीव भासुरः ।
स्वभावभासुरो मेरुरिव रत्नमरीचिभिः ॥ १५९

जयश्रीरसिधारायां येनापि स्थपिता स्थिरम् ।
पुष्कलान् पुष्णती कामान् प्रज्ञोदयमवद्धं यत् ॥ १६०

प्रत्यादिशन्नीवाकीर्त्तिमेन्द्रीमिन्द्रजिता कृताम् ।
यस्य वैजयिकी कीर्त्तिर्व्याप्योर्वीं व्यश्नुते दिवम् ॥ १६१

जघानारीभकुम्भालीं भिन्नां श्रीकबरीमिव ।
योऽसिनीलोत्पलेनोद्यन्मुक्तान्तःकुसुमावलिम् ॥ १६२

अनित्यं संस्कृतं सर्व्वमिति वादन्नुदन्निव ।
नित्यमात्मयशोऽधत्त यः पराक्रमसंस्कृतम् ॥ १६३

पुंवत्प्रगल्भा कान्तापि यमनैषीद्रणक्रिया ।
लक्ष्मीमजमनन्योक्तां सुनन्देन्दुमतीमिव ॥ १६४

धात्रा भुवनसन्तापविध्वंसक्षमलक्ष्मणे[3] ।
मुदादायि ध्रुवं यत्र कामकान्तिरनश्वरी ॥ १६५

1. Read घनौ ।
2. Read प्रेंखत् ।
3. Read लक्ष्मणा ।

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जिज्ञासुरिव यत्कीर्त्तेर्गतिमानञ्जगत्त्रये ।
प्रसारितकरोऽप्यापि प्रयाति ... ... ॥१६६

स्रविवादात् कलाहानिरिन्दोरिति हरो न्वदात् ।
यन्नाद्विनीय वीतेर्ष्यां यत्र भूभारतीश्रियः ॥ १६७

खड्गखण्डितदन्तीन्द्रदन्तखण्डोज्ज्वलानलैः ।
यश्चक्रे दीपिकाकोटिमाजिरात्रौ जयश्रियः ॥ १६८

वीतनिद्रं प्रजावृद्धौ यस्य भ्रमति शासनम् ।
स्मरणादिव दैत्यारेः ... विश्वसंहृतेः ॥ १६९

दीक्षितो रणयज्ञाय भित्त्वा[1] यो मित्रमण्डलम् ।
प्राप्तोऽप्यनामयपदं प्रियां भेजे जयश्रियम् ॥ १७०

पद्मार्थी भीमसेनो यो भूभृद्बृहनपारगः ।
द्विप्राजराज्यमकरोद्धस्तकान्तालकाकुलम् ॥ १७१

यस्याधुनापि न व्येति कीर्त्ति ... ... ।
लग्नया मन्दरगिरौ पृक्तेवामृतविप्रुषा ॥ १७२

येनोद्धृता दिवि युधि च्छिन्नद्विण्मूर्धमौलयः ।
नत्ता भूपा इव यशोगायिदिव्याङ्गनागणे ॥ १७३

यत्कीर्त्येकार्णवप्रान्ततरणक्लान्तशक्तयः ।
हेमाद्रिमूर्द्धपुलिने विश्रान्ता विबुधा ध्रुवम् ॥ १७४

... ... नद्धपद्मर्द्धिर्द्धिषद्धान्तविमर्द्दिनी ।
महीभृन्मूर्द्धि यस्याज्ञा प्रभा भानोरिवाबभौ ॥ १७५

श्रीस् स्थितोरःकुवलये ओधरेण हृतोदधेः ।
श्रीप्रिये येन तु यशश्श्रीराजेर्द्दिङ्मुखाम्बुजे ॥१७६

दृशि पद्मद्युतिं पाणौ पृथिवीं वक्षसि श्रियम् ।
बिभ्राणो योऽपि भू ... णितः परमेश्वरः ॥१७७

1. Read भित्त्वा ।

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भूमिभृन्मथनं बिभ्रद् विलसद्रत्नभूषणम् ।
यस्य विष्णोरिव बभौ वक्षश् श्रीरतिमन्दिरम् ॥ १७८

भास्वत्ततततरो भूरि मण्डलालंकृतोन्नतिः ।
भूभृद्वर्त्ता महिम्ना यो मेरोर्नात्यचरत् स्थितिम् ॥ १७९

दुर्योधनद्विषन् नीत्वा भङ्ग ... जसा ।
जयश्रियमशल्या यो धर्म्मराजोऽन्वपालयत् ॥ १८०

यद्वाब्धिमथनालब्धं यशोरत्नञ्जगत्त्रये ।
अस्वार्थमेव येनापि श्रीधरेण व्यकीर्य्यत ॥ १८१

यस्त्रीलोकीप्रियां प्रायश्चलच्चन्द्रार्क्कलोचनाम् ।
... ... णपाणमपाययत् ॥ १८२

प्रत्पादकल्पवृक्षोऽपि कामदो नादित श्रियम् ।
द्वारौ हि वदन्यत्वन् नतिस्साधयतीश्वरे ॥ १८३

अहो स्वभावो दुस्त्याज्यो यद्वक्षस्थावरीकृता ।
येनारिहृदयाह्लादहारिणी श्रीः क्षणं क्षणम् ॥ १८४

पूर्णेन्दो राहुणा ग्रस्तात्कामाल्लीढान्नु वह्निना ।
कान्तिर्द्रुता मुखाम्भोजे यस्याङ्के चाभये श्रिता ॥ १८५

एतावता बुधैरुक्तो पदज्ञश् शाब्दिकोऽपि यः ।
नास्तीति याचकगणं यन्नोवाच कदा च न ॥ १८६

नेत्रेन्द्रियेण कामस्य दर्प्पञ्जेतारमेकदा ।
प्रत्यादिशन्निवेशं योऽजयत् सर्व्वेन्द्रियैस् सदा ॥ १८७

शक्तिबुद्धिगतीनां यो धरीचक्रे महोदयैः ।
धराम्भोनिधिमेरूणां क्षमागाम्भीर्य्यधीरताः ॥ १८८

प्रधानगुणसंसिद्धैय न्यस्तं येन त्रयन्त्रिषु ।
अभियाने रजोऽधर्म्मे सत्वान्द्विड्हृदये तमः ॥ १८९

विपत्सरो वनगतो यतितुल्योऽप्यरातिराट् ।
न कश्चिदगमन्मोक्षं यस्माद्भीतो भवादिव ॥ १९०

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वनं रिपुपुरीकुर्व्वन् वनीकुर्वन् रिपोः पुरम् ।
यः पदार्थविपर्य्यासमितिशब्द इवाकरोत् ॥ १९१

पूर्णेन्दुन्नूदितन्दृष्ट्वा यस्यास्यस्मरणाद् द्विषः ।
ज्योत्स्नाभिरद्रेस् सन्तप्ताश् शीतले पि शिलातले ॥ १९२

कृतानुरागश् श्रीकण्ठे मण्डलाग्रधुरन्धरः ।
वृत्तोरुर्य्यायतस्थेयान् यस् स्वबाहुरिवाबभौ ॥ १९३

दोषोद्धारङ्गुणोत्कर्षं वंशजानां शुभां गतिम् ।
यो धनुर्म्मण्डल इवाकार्षीत् प्रकृतिमण्डले ॥ १९४

निहतारातिहरिणं राजेन्दोरपि मण्डलम् ।
यस्य तद्दयितोन्मुक्तबाष्पाम्भोभिरलक्ष्यत ॥ १९५

हतानां यद्यशश्शौर्य्यं गीतं स्वर्गाङ्गनागणैः ।
हृद्यं हृन्माथिचारीणां मन्मथस्येव शासनम् ॥ १९६

निग्रहानुग्रहौ भास्वान् मार्गावुत्तरदक्षिणौ ।
यः पर्य्यायेण संक्रान्तो मध्ये समरसस्तयोः ॥ १९७

समाप्य रणयज्ञं यो वसुभिर्द्विट्पुराहृतः ।
आरेभे वैदिकं विद्वान् युधिष्ठिर इवाध्वरम् ॥ १९८

प्रजर्द्धिरधिका यस्य सुरभीज्यामनुज्झतः ।
प्रजालोपो दिलीपस्य प्रागभूत्प्रोज्झतस्तु ताम् ॥ १९९

यस्याध्वराग्निसंपर्क्कमिवापन्नस् समण्डलः ।
धूमैरदृष्टश्छन्नोऽर्को हविर्भागजिघृक्षया ॥ २००

सव्वैरत्नैः स्थिरा यस्य दानवृष्टिर्हिरण्मयी ।
क्षणिकाम्भोदमुक्ताभिर्व्विष्णो वृष्टिस्तु वैशुती ॥ २०१

दानैकार्ण्यवमग्नापि दीप्ता यज्ञानलैरपि ।
रराजोदयमध्यस्था यस्य स्थितिधरा धरा ॥ २०२

समस्तं योऽकरोद्राष्ट्रमबाष्पन्नघभूभृताम् ।
स्वस्मिन् हरस्तु सहते श्वशुरे बाष्पवाहिनीम् ॥ २०३

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यो विक्रमत्रयायासशङ्कां शार्ङ्गीं तु नाशयन् ।
चक्राम कृत्स्नमेकेन विक्रमेण पुनर्जगत् ॥ २०४

तापनाह्लादनक्षत्रगुणार्कर्क्षेन्दुकरान्वितः ।
सन्ध्योदय इवोपास्यो मन्त्रिणां योऽनतिक्रमात् ॥ २०५

अतस्मिंस्तदिति प्रायः प्रत्ययं हेयमेव यः ।
गुणेषु रत्नग्रहणादग्रहीद्व्यसनीकृतात् ॥ २०६

मारीच इव रामस्य नामाद्येकाक्षरश्रवा ।
यस्यारिराजो वीरोऽपि जगामानन्यजां भियम् ॥ २०७

नानाकारस्वदेहार्द्धसन्ध्यनादरिणाविव ।
शार्ङ्गीश्वरौ तदर्द्धाभ्यां यच्चक्रतुरतादृशम् ॥ २०८

न केवलं पदविधौ यद्वाग्वर्णविधावपि ।
व्याप्ता नोपमेयैव समर्थपरिभाषया ॥ २०९

जगतां वर्द्धयन्बीजं क्षतात् त्राणं वितन्वता ।
नाङ्कान्त्यैव जात्यापि येन कामो विनिर्ज्जितः ॥ २१०

सुदक्षिणान्दिलीपं यः प्रतिगृह्णन्तमध्वरे ।
अजैषीत् क्षत्रधर्म्मेण तां पात्रेषु तु दत्तवान् ॥ २११

रक्षितं येन सौजन्यमसाधारणभूषणम् ।
रत्नं कौस्तुभनामेव हृद्यन्नारायणोरसा ॥ २१२

शप्ता दुष्टस्वरेणैत्य दधीचं स्वर्गता पुनः ।
यन्तु सुस्वरदत्ताशीर्भारत्यद्यापि भूरता ॥ २१३

पराक्रमपरद्वन्द्वं यद्यशोऽपि नपुंसकम् ।
दिक्स्त्रीषु रक्तं परवल्लिङ्गत्वादिव विश्रुतम् ॥ २१४

सीतां लब्धुमशक्तोऽरिर्य्यस्य मन्दोदरीरतः ।
श्रीमदादित्यविद्वेषी रावणाभो निशाचरः ॥ २१५

शून्यानात्मादिवादं यो युक्त्या परिहरन्निव ।
सर्व्वत्र व्यापिनीमात्मविभूतिं प्रत्यपादयत् ॥ २१६

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य एकोऽसंख्यगुणवान् कुतार्ह्किकजिगीषया ।
प्रादुरासीद् गुणगुणिव्यतिरेकं वदन्निव ॥ २१७

न केवलं गन्धवती क्रियते भूस् सुगन्धिभिः ।
यशोभिर्य्यस्य दिश्चक्र[1]कीर्ण्णैर्द्यौर[2]प्यतद्गुणा ॥ २१८

प्राक् प्रयुज्योपसर्गं यश् शास्त्रज्ञः प्रत्ययं परम् ।
धातोरिव रिपोरर्थप्रतिपत्त्यै पदं व्यधात् ॥ २१९

यशश्चन्द्रस्य जनको दशदिग्गर्भगामिनः ।
अनसूयानुयातो यो रराजात्रिरिवापरः ॥ २२०

पुराणार्थानुरक्तोऽपि वृद्धवाणीप्रियोऽपि यः ।
नवार्थ एव केनापि काव्येऽराद्धक्षीन्मनोहरे ॥ २२१

निष्कलेऽपि शिवे नित्यसंसक्तस् सकलीकृते ।
सकलां यः कलां प्राप चन्द्रार्द्धो न तु जाड्यतः ॥ २२२

स्वीकुर्व्वन्त्युन्नतिं सर्व्वां वर्णिता यस्य सद्गुणाः ।
तथा हि लज्जाव्याजेन मुखमप्यानतन्तदा ॥ २२३

कौमारन्दधता यो नु कार्त्तिकेयेन केवलम् ।
जरसा वज्जितं प्राप्यमप्राप्तं प्राप यौवनम् ॥ २२४

अकार्य्यं पृष्ठतःकारमनुशिष्टा प्रजाखिला ।
येन प्रियहितं प्राज्यमन्योन्यस्य व्यतिव्यधात् ॥ २२५

तिर्य्यक्कृत्य कृती कृत्यं कृत्स्नं प्राक्कृतिभिः कृतम् ।
शास्त्रोक्तं यः प्रकृतवान् नवीनमकृतं परैः ॥ २२६

प्राप्य हीनानुबन्धं यद्गुणं कीर्त्तीन्दुलंकृतम् ।
नष्टा हरजटाजूटं कीर्त्तिर्गङ्गेव भूभुजाम् ॥ २२७

यस्यापि नित्यवीप्सार्थं केवलन्न द्विरुच्यते ।
यशोऽनुरक्तैस्कविभिः कोटिकृत्वोऽप्यसंभ्रमैः ॥ २२८

1. Read दिक्चक्र ।
2. Read द्यौर ।

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एतावतानुमेयो यो योद्धा शस्त्रविदां वरः ।
द्विषं साङ्गमिवानङ्गं यच्छिच्छेदासिधारया ॥ २२९

जाताः प्रजापतेर्य्यस्माद् दक्षान् मेधादयो दश ।
दशाङ्गायैव धर्म्माय दयितास्तस्थिरे स्थिराः ॥ २३०

कान्तिन्दृष्ट्वा पुनर्दृष्ट्वा द्वौ पुरूरवसः पुरा ।
विबुधावूचतुः क्षोणामृद्धां यस्य तु ते खिलाः ॥ २३१

यमस्य महिषाकर्षादिवाप्तुन्धर्म्मराजताम् ।
यस्योर्व्वीं महिषीं हृद्या दक्षिणाशां सदान्वगात् ॥ २३२

यस्य प्रशासतो राष्ट्रेऽप्यैकागारिकवर्ज्जिते ।
केनापि दृष्टया कान्त्या हृतं सीमन्तिनीमनः ॥ २३३

वृद्धानुशासनसुधासिन्धौ मग्नोऽपि योऽनिशम् ।
वृद्धभूपवराङ्कश्रीलङ्घनञ्चरणं व्यधात् ॥ २३४

रजस्तमोभ्यान्निर्म्मुक्तो युक्तस् सर्व्वगुणैरपि ।
प्रकृतिर्योऽपि बुद्ध्यादेः परमः पुरुषो मतः ॥ २३५

लक्षशो लक्षहोमाग्नौ हुतं यस्यापि होतृभिः ।
सर्व्वबीजमिवाम्बूनं महत् फलमजीजनत् ॥ २३६

चोदितौ सूतमगधौ पुरा तुष्टुवतुः पृथुम् ।
स्तवीति स्वरसेनैव यन्तु सर्व्वमिदञ्जगत् ॥ २३७

भूभृत्यनम्रे विध्वस्ते स्वभूभृत्त्वभयादिव ।
छिन्नपक्षापदेशेन नमन्ति गिरयो नु यम् ॥ २३८

श्रीसोमेश्वरभट्टाद् यो मीमांसां श्रुतवान्द्विजात् ।
बुधान् व्याख्यातवेदार्थां ब्रह्मण्यानध्यजीगमत् ॥ २३९

राजपद्धतिरद्यापि यत्प्रणीता प्रकाशते ।
यया याता नृपतयो लोकद्वयहितैर्य्युताः ॥ २४०

निष्कलङ्कतया नैव शशाङ्कं प्रजहास यः ।
अपक्षपातपूर्णेन मण्डलेनाप्यहर्न्निशम् ॥ २४१

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राज्यन्नपुंसकावस्थामपि प्राप्तं प्रजार्द्धिकृत् ।
बभौ विजितवैरीन्द्रं यस्य जिष्णोरिवेहितम् ॥ २४२

भ्रमिता मन्दरभ्रान्त्या लक्ष्मीरमृतमन्थने ।
अभ्रान्तं मेरुमिव य सुवर्णं प्राप्य सुस्थिता ॥ २४३

ब्रह्माण्डकोटरेप्यल्पे यशो येनोरु दर्शितम् ।
कृष्णेनेवास्यकुहरे त्रैलोक्यं सर्व्वशक्तिना ॥ २४४

नीत्याशिषत् कम्बुपुरीं वागीशस्य पुरोधसः ।
गीर्व्वाणवारितारीन्द्रां यो बज्रीवामरावतीम् ॥ २४५

शमितेऽप्यन्वशाद्दुर्गं दुर्गमं योऽरिमण्डले ।
मेरुं कुर्व्वन्त्यवध्या हि धाम वेधोहरीश्वराः ॥ २४६

प्रधानभूता भूतेषु गुणा यस्मिन्प्रशासति ।
गुणीभूतानि भूतानि व्यत्ययोऽपि महोदयः ॥ २४७

श्रीकेसरं यशोगन्धं साम्राज्यसरसि स्फुटम् ।
यत्पादजलजं रेजे दुष्टं राजन्यषट्पदैः ॥ २४८

मृदूचकार यश् शस्त्रमसंख्यं संयति द्विषाम् ।
हरस्तु कुसुमास्त्रैकुसुमास्त्रमृदूकृतः ॥ २४९

यस्य दण्डयतो खण्डं दण्ड्यान् देदीप्यते यशः ।
अदण्ड्यादण्डनाम्भोधेरिन्दुबिम्बमिवोदितम् ॥ २५०

दत्तेभशतदानाम्बुमत्तेव वितते ऽध्वरे ।
परिभ्रमति यत्कीर्त्तिरद्यापि भुवनत्रये ॥ २५१

कमलोत्कापिहित्वैव कमलं कण्टकान्वितम् ।
यस्यागाद्बाहुकमलं कमला हतकण्टकम् ॥ २५२

ब्रह्मार्थितो विशुद्धो यश् शुद्ध एव शिवस्त्वसौ ।
शुद्धस्फटिकवर्णोऽपि भूयोऽभून्नीललोहितः ॥ २५३

यत्प्रतापानलोऽधाक्षीद्बाहिन्यन्तर्गतानपि ।
वैरिणस् संमुखीनान् किं पुनः काष्ठान्तरद्रुतान् ॥ २५४

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एक एवैकजलधौ प्रसुप्तः पुरुषोत्तमः ।
यत्कीर्त्यैकार्णवे स्तोत्रप्रबुद्धा बहवस्तु ते ॥ २५५

यस्य स्तवायापि कविप्रयत्नानन्तरीयकम् ।
चरितामृतसंपर्कात् काव्यन्न व्येति वेदवत् ॥ २५६

भीता भीषयमाने भूः किञ्चिदेवादिशत् पृथौ ।
दत्वान्येषु बहुक्षीरं यस्मिंस्त्वभयदेऽखिलम् ॥ २५७

जहत्स्वार्थाभिमुख्येन परार्थप्रतिपादने ।
वृत्तिर्य्यस्य समासादिरिव सामर्थ्यमण्डिता ॥ २५८

मोक्षप्राप्तिनिमित्तेन तत्त्वज्ञानेन भास्वता ।
समन्वितोऽपि यो नैव विमुक्तो हृदयान् नृणाम् ॥ २५९

एकत्रैवात्मनो गात्रे व्यधाद् भूतिं रजोमयीम् ।
हरौ यस्तु जगन्नाथस् सप्तस्वङ्गेषु सात्विकीम् ॥ २६०

निष्कामोऽपि परस्वेषु यो वदन्योऽपि पाटवम् ।
दातुं नालं स्वमन्यस्मै जग्राहान्यस्य केवलम् ॥ २६१

जयः पराजयो वा स्याद् इत्याशङ्कान्ययोद्धृषु ।
यस्मिंस्तु जय एवासीदसन्दिग्धो रणे रणे ॥ २६२

श्रीरहो निष्ठुरा युद्धे यत्कुचाभ्यामताड़यत् ।
रुग्णनिघ्नदरातीभदन्ताग्रं यदुरस्थलम्[1] ॥ २६३

नालौकःकरकीर्णासु पुष्पवृष्टिषु यो जयी ।
विस्पर्द्धीवाकिरद् योद्धा कीर्त्तिमन्दारमञ्जरीः ॥ २६४

भूषां बद्ध्वन्निवापूर्व्वां खण्डभूषे भवेऽधिकाम् ।
यशश्चन्द्रसहस्राणि योऽखण्डान्यदिशद्दिशि ॥ २६५

यद्वपुस्सहकारस्य लग्ना कान्तिफले नृणाम् ।
दृग्भृङ्गी कीर्त्तिकुसुमाकृष्टा निर्गन्तुमक्षमा ॥ २६६

1. Read दुरस् स्थलम्।

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आत्मानमीश्वरं वक्तुं यो वाञ्छन्निव करणम्[1]।
प्रकृतावनुदासीनः कर्त्तव्यमकरोत् कृती ॥ २६७

देवान् यश श्रीन्द्रवर्म्म श्रीयशोवर्म्मादिभिर्नृपैः।
स्थापितान् कल्पिते स्थेयो यज्ञाङ्के तरतिष्ठिपत् ॥ २६८

यशोधरतटाके श्रीयशोवर्म्मकृते कृती।
अदृष्टमपि धर्म्मं यः प्रत्यक्षं समदर्शयत् ॥ २६९

कम्बुविश्वम्भरायां यस्त्रिदशानां स्वयम्भुवाम्।
स्थापितानाञ्च यज्वैको भूत्वा पूजामवर्द्धयत् ॥ २७०

राजेन्दुना येन यथा यथा श्री-
भद्रेश्वरेऽदीयत मण्डलश्रीः।
तथा तथावर्द्धत निष्कलङ्का
वन्द्रश्रियं हृपयितुं मुदेव ॥ २७१

चम्पाधिपं बाहुबलेन जित्वा-
ऽयच्छच्छ्रियं यो हरये तदीयाम्।
स्वयम्भुवे रोधसि विष्णुपद्या-
श्चम्पेश्वराख्यामिव कर्त्तुमर्थ्याम् ॥ २७२

सितानदीतीरकृतास्पदायं
द्वारत्रयं योऽदिशदेव नद्यै।
यथाख्यमेषा त्रिपथेन गच्छ-
त्वितीव हैमं सह भूरिभोगैः ॥ २७३

यशोधरा येन पुरी परोक्षा
धर्म्मार्थकामैरियमभ्यपूरि।
कृत्वा पुनर्भारतसंहितैव
वेदैस्त्रिभिस् सत्यवतीसुतेन ॥ २७४

याच्ञा यशोवर्म्मनृपस्य योगा-
चारोक्तविज्ञप्तिरिवार्थशून्या।
धर्म्म्या स्वधर्म्मोद्धरणोद्धतेन
येनाथवत्तां गमिता त्रयीव ॥ २७५

1. Read कारणम्।

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मग्नान्यभूभृत्कुलमानशृङ्गे
प्युच्छ्रायभागत्र तटाकपद्मे ।
यन्मानविष्णुर्भुवनं विलङ्घ्य
पदं व्यधात्तूर्य्यपदावदातम् ॥ २७६

स श्रीराजेन्द्रभद्रेश्वर इति विदितं लिङ्गमत्रेदमग्र्यं
गौरीशौरीश्वराणाञ्चतसृभिरभिरामाभिरर्च्चाभिराभिः ।
कीर्त्तिं वक्तुं प्रसन्नं मुखमिव मुदितस्योर्ध्वमास्यैश्चतुर्भिश्
शम्भोर्भास्वद्गिरिद्धे शिखितनुवसुभिस् स्थापयामास शाके ॥ २७७

तेनाणिमाद्यैर्न्निहितो गुणैश्च श्री-
राजेन्द्रवर्म्मेश्वर ईश्वरोऽयम् ।
अष्टाभिरिन्द्रादिभिरात्मभूत्यै
भूपालभावस् स्व इवाग्निदिक्स्थः ॥ २७८

राजेन्द्रविश्वरूपेश्वरोऽपि विश्वाकृतिर्हरिर्हरी ।
त्रिभुवनकेवलकान्तिप्रकर इवाकारि तेनास्मिन् ॥ २७९

श्रीहर्षदेवजननीजयदेव्यास् स्वर्ज्जयाय जनितश्रीः ।
जननीजघन्यजायास्तेनेह स्थापिता गिरिजा ॥ २८०

राजेन्द्रवर्म्मदेवेश्वरमीश्वरमीश्वरोऽवनीशानाम् ।
श्रीहर्षवर्म्मनृपतेरनुजस्य स भूतये कृतवान् ॥ २८१

सिद्धा दशाध्यात्मिकलिङ्गलक्ष्याश्
शार्ङ्गादितारप्रतिमाभिरामाः ।
मूर्द्धेन्दुनिष्ठ्यूतसुधोरुधारा
इवाष्ट मूर्त्तीरकृताष्टमूर्त्तेः ॥ २८२

त्रैलोक्यलक्ष्मीरिवलोकपालै-
रष्टाभिरासादितराजभावैः ।
पुञ्जीकृतेषु क्षितिपेन तेन
देवेषु दत्ता विविधा विभूतिः ॥ २८३

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सुवर्ण्णभोगी मणिराशिसान्द्रस्
समुद्रवत् तत्परिकल्पितोऽस्मिन्।
वेलाविवृद्धोऽस्त्वनतीत्य देव-
पूजाविधिस्तूर्य्यरवोर्म्मिनादः॥ २८४

इन्द्रेण तेनाधिकृतैः पयोदैः
पुंभिस् स्वधर्म्मैकरसं प्रदेयम्।
सषड्रसं पात्रवशात् समाप्य
दैवीं पयोदिव्यमिवान्नमिज्याम्॥ २८५

भविष्यतः कम्बुजभूभुजश् श्री-
राजेन्द्रवर्म्मा विदितो वदन्यः।
स याचते याचत इत्युदारं
रक्षन्तु धर्म्मं स्वमिमं भवन्तः॥ २८६

आत्मायमेको बहुधा विभिन्ने
कर्त्तोपभोक्ता च यतश् शरीरे।
ततस् स्वधर्म्मग्रहणं बुधाना-
न्धर्म्मेषु सर्व्वेषु विवर्द्धतां वः॥ २८७

उपाधिभेदादपि कर्त्तृभेदो
यः कल्पितः कर्म्मफलानि भेक्तुम्।
भाक्तस् स भेद्यः परमार्थबुद्धया
भासेव भानोरनयान्धकारः॥ २८८

लब्धा धरित्री तपसा भवद्भि-
रस्यां यदस्तीदमशेषमेतत्।
संरक्षणीयं क्षणमप्युपेक्ष्यन्
न स्यान्निपीडेयत यदीह कैश्चित्॥ २८९

क्षतात् परित्राणविधानलिङ्गा
क्षत्रोक्तिरेषाब्जभुवो भुजाद् वः।
प्रसूतिभाजां भुजवीर्य्यभूरि-
भूषाभृतां भासयतात् स्वमर्थम्॥ २९०

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निद्रायुजां राज्यसुखे श्रियापि
धर्म्मो विपद्येत यदा तदास्तात् ।
प्रबोधनं वस्तदुपक्रियायै
नारायणस्येव पयःपयोधौ ॥ २९१

यतो निमित्तादुदितेस् सुतत्वं
स्वैणश्च विष्णुर्भगवानजोऽपि ।
शिवो जगामाम्बुजजन्मनश्च
नदस्तु धर्म्मस्थितिपालनं वः ॥ २९२

यमाभ्युपेता नियमाभिरामा
रामेव सा सत्यवतः प्रियास्तु ।
दत्तान्धदृष्टिर्द्धधती धृतिर्व्वौ-
यशश् शरीरे मम धर्म्मजीवम् ॥ २९३

रत्नादिदेवस्वमिदञ्जिघृक्षु-
र्भूषायमानं विषमेव कस् स्यात् ।
श्रीकण्ठकण्ठस्थितकालकूट-
मिवेति बुद्धिर्व्विदुषान्दृढा वः ॥ २९४

भूयास्त यूयञ्चिरमात्तराज्या
धर्म्मोत्सुकास्त्यागगुणैर्व्वरिष्ठाः ।
तेजोऽधिकाः कोशबलर्द्धिमन्तः
करन्धमाद्या इव पूर्व्वभूपाः ॥ २९५

कुलीनमुत्का कुलजैव कन्या
भवद्विधं प्राप्य पतिम्बरैषा ।
शालीनतां मार्द्दवमानयन्ती
याच्ञा निजान्नो[1] विवृणोति भावम् ॥ २९६

स्वर्गापवर्गैश्शमैकवीथी
वाणी ममैषेश्वरमूर्द्धमाला ।
गम्भीरमानन्दयतान्मनो वो
मन्दाकिनीवाम्बुनिधिं प्रविष्टा ॥ २९७

[1] Read निजक्नो ।

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मरणमिदमिनानां याचनं युक्तमुक्तं
कृतिभिरभिमतार्थप्राप्तये यत् प्रयुक्तम् ।
तदमृतमनुगम्यन्धर्म्म संवर्द्धनार्थं
यदभिमतमतोऽहन् धम्मरागेण याचे ॥ २६८

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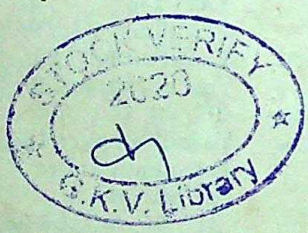

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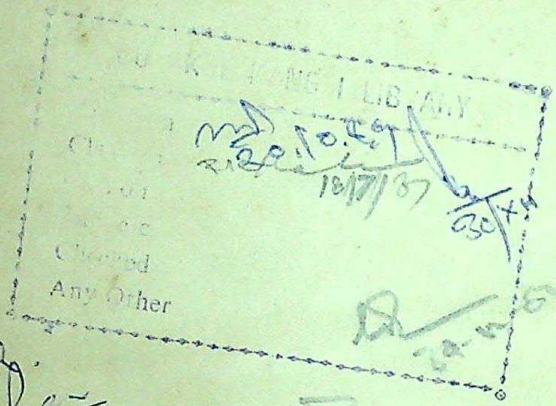

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Dr Sharan is the author of the following books—*Tribal coins—A study*, *Studies in Sanskrit Inscriptions of Ancient Cambodia*, *Bhagavadgita and Hindu Sociology*, *Court Procedure in Ancient india*, *Prachina Bharat vol I*, *Prachina Bharat vol. II* and *Prachina Cambodia*.

Besides this, he has contributed numerous research papers to various journals. He is at present engaged in writing books on other unexplored aspects of ancient history of the countries of South East Asia.

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